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TIRUKKURAL OF TIRUVALLUVAR
(IN ROMAN TRANSLITERATION)
WITH ENGLISH TRANSLATION

TIRUKKURAL

OF

TIRUVALLUVAR

(IN ROMAN TRANSLITERATION)

WITH ENGLISH TRANSLATION

BY

V. R. RAMACHANDRA DIKSHITAR, M.A.,

*Professor of Indian History and Archaeology,
University of Madras*

WITH A FOREWORD

BY

SIR A. RAMASWAMI MUDALIAR

Dewan of Mysore

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FOREWORD

IT has been long my desire to get an English translation in simple language of the holy *Tirukkural*, the teachings of which, to Tamilians, are an eternal inspiration and guide. More than 25 years back, I had invoked the aid and assistance of a great Tamil Pandit with whose collaboration I felt I would be in a position to bring out such a translation but, owing to his untimely demise, I had to give up the project. The happy thought struck me a few years back that, if my esteemed friend, Professor V. R. Ramachandra Dikshitar, could undertake this task, it would be the consummation of my hope and desire. Professor Ramachandra Dikshitar readily agreed to my request that he might undertake to translate the holy *Tirukkural*. I could not have entrusted the work to a more distinguished scholar of Tamil literature or a better writer of simple and elegant English. Mr. Dikshitar's contribution in research, particularly of Tamil literature, is well known and needs no emphasis.

Mr. Dikshitar has presented to the public two volumes of the *Tirukkural*, one containing the text in Tamil with the English translation and the other, the text in Roman transliteration with the same English

translation. I hope and trust that these volumes will have a wide circulation both in India and outside and that it will be possible, by donations and subsidy, to issue these volumes at a comparatively small cost. There is a great deal of patriotism in South India for Tamil language and a legitimate pride exhibited in the eternal verities that are enshrined in this holy scripture. This patriotism and pride will have to manifest itself by providing facilities for spreading these great divine truths to as wide a populace as possible, thereby extending that knowledge to races and peoples whose mother tongue is not Tamil. Tamil is one of the most ancient of classics and yet, while other classical literature has been translated into many of the modern languages, Tamil classics have been retained as the sole proud possession of Tamil scholars and have rarely been translated into other languages, Indian or foreign.

Now that Mr. Dikshitar has completed his task, it behoves all of us who are enthusiastic about the Tamil language and more, about its literature, to do our best to make it available to peoples in foreign countries. I should like to express my very sincere thanks to Mr. Dikshitar for acceding to my request and bringing out these publications.

CARLTON HOUSE,
Bangalore,
15th May 1949

A. RAMASWAMI MUDALIAR

PREFATORY NOTE

THIS is the first time that the Adyar Library has included a Tamil text in its Series. The name of Prof. V. R. Ramachandra Dikshitar, the editor and translator of the *Tirukkural* now published, is already well-known as a great Tamil scholar by his book on *The Studies in Tamil Literature and History*. He is the well known Translator of that difficult Tamil classic the *Silappadikaram*. A smaller book of his, *The Origin and Spread of the Tamils*, has already been published in this Series as No. 58 in 1947. It is a matter of gratification to the Library to be able to publish one of the most important Tamil Classics with an English translation by such a great scholar in the Library Series.

There may be many students who would be able to read and to study this text if it could be made available in a script with which they are familiar. And the Roman script is now fairly well spread over in the whole world ; that is why the text has been given in the Roman script, with the English translation. But we cannot ignore the big population that knows the Tamil script, and the text in the Roman script may not be known to them to the same extent, if at all they know it. So there is given a parallel volume of the text in Tamil script with the same English translation as No. 68.

The *Tirukkural* is in three parts, dealing with the three "Aims" in life, namely, *Dharma, Artha* and

Kama, so well-known in Hindu thought. We hear more now-a-days about the *Varnasramadharma*, as the foundation of Hindu life. But the real basis of Hindu life is the *Trivarga*, the three-fold objects of life, dealt with in this text. Perhaps the expression *Puruṣarthacatusṭaya*, (the four-fold objects of life) is more popular, with *Mokṣa* or final release as the fourth. But the truth is that according to the true Hindu view the objects of life are only three, and the fourth comes as a natural sequence. The three objects of life are not mutually exclusive ; it is only a question of importance according to the different tendencies of the individuals.

The text and the translation are given one against the other on opposite pages, so that one can very easily make use of the translation while reading the text. The text has been edited before, and a few commentaries too are known. There have been also English translations prior to this. But the value of this new translation will be clear to any one who reads the book. The text in Roman transliteration is now appearing for the first time. To the scholarship of Prof. Dikshitar is added the fame of the Vasanta Press for neat printing ; and such a wealth is now offered at a very moderate price by the Adyar Library which has always sacrificed profit in the interest of service.

ADYAR LIBRARY

13th April, 1949

(New Year Day)

C. KUNHAN RAJA

PREFACE .

MORE than four years ago Sir A. Ramaswami Mudaliar, now Dewan of Mysore, suggested that I might undertake a translation of the *Tirukkural* as also its transliteration. The present book is the outcome of his suggestion. To serve the needs of a wider public, it is now published in two volumes, one containing the text in Roman transliteration and the other in Tamil script, and both containing English translation. The *Tirukkural* of Tiruvalluvar is the pride of South India. What the *Bhagavad Gita* is to the Sanskritist, the *Tirukkural* is to the lover of Tamil. In this book Tiruvalluvar treats of Muppāl, or Trivarga (*Dharma*, *Artha*, and *Kāma*). He has divided his book into three parts, the first dealing with *Aram*, the second with *Porul*, and the last with *Kāma*. This Tamil classic deals *in extenso* with the moral values of life which foster neighbourliness and love among all men and women to whatever race or community they may belong. It is now nearly twenty years since I published my *Studies in Tamil Literature and History*, where I have assigned the first or second century B. C. as the date of its composition. I find no reason to change that view. . . .

In this endeavour I have largely followed the text and consulted the translation of the *Tirukkural* published by Sri A. Ranganatha Mudaliar, Triplicane. Mr. R. S. Desikan of the Presidency College and the Rev. W. B. Harris of the Methodist Mission looked into the manuscript of the work and offered me valuable suggestions for which my thanks are due to them. I must also acknowledge the immense help I received from Dr. M. Varadarajan, Senior Lecturer in Tamil, University of Madras, in going through the proofs. I am indebted to the authorities of the Adyar Library, Adyar especially to Captain G. Srinivasa Murti for undertaking this publication and to Dr. C. Kunhan Raja for his co-operation. I further record my thanks to the Syndicate of the Madras University for permitting me to bring out this publication.

Madras,
6th May, 1949

V. R. R. DIKSHITAR

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NOTE ON TRANSLITERATION AND DIACRITICAL MARKS

*Generally the phonetical method is followed
in transliteration*

Long vowels are indicated thus: ā, ē, ī, ō, ū.

c represents च, स' श, ष ष.

ং „ „ „ „ ঙ ত স

ঁ „ „ „ „ ঁ

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TIRUKKURAL
ARATTUPPĀL

I. PĀYIRAM

CHAPTER 1—KADAVUL VĀLTTU

1. Akara mudala eluttellām ādi bhagavaṇ mudarriē ulaku.
2. Karradāṇā lāya payanenkol vālařivan naṛṭāl tolā areṇin.
3. Malarmis'ai ēkiṇāṇ ṣāṇađi s'ērndār nilamis'ai nīduvāl vār.
4. Vēṇḍudal vēṇḍāmai ilāṇađi s'ērndārkku yāṇḍum iđumbai ila.
5. Iruļs'er iruviṇaiyum s'ērā iṛaivan poruļs'er pukalpurindār māṭṭu.
6. Pořivāyiļ ainduavittāṇ poytir olukka neřiniṇār nīduvāl vār.
7. Taṇakkuvamai illādāṇ tāls'erndārkku allāl maṇakkavalai māṛṭal aridu.
8. Aṛavāli antaṇāṇ tāls'erndārkku allāl piṛavāli nīndal aridu.
9. Kōlil pořiyil guṇamilavē eṅguṇattāṇ tālai vaṇaṇkāt talai.
10. Piṛavip perumkađal nīnduvar nīntār iṛaivan adisērā tār.

I. PREFACE

CHAPTER 1—IN PRAISE OF GOD

1. All the letters have the letter 'A' as their origin : this world has God as its origin.
2. Of what avail is learning, if the learned do not adore the good feet of Him who is Immaculate Wisdom ?
3. Those who find refuge in the great feet (of Him) who lives in the lotus of the heart (of the devotee) live eternally in heaven.
4. Those who have attained the feet of Him who has no likes or dislikes will be rid of all troubles.
5. Actions, both good and bad that spring from darkness of the mind will never touch those who ever chant the glories of the Lord.
6. Those who still the five senses and walk in truth and right will ever live.
7. Only those who have sought refuge in the feet of the peerless can shake off anxiety. Others cannot.
8. Only those who have clung to the feet of the Lord who is the sea of righteousness, will be able to sail the other seas. Others cannot.
9. The head that does not bow down before and worship the feet of the Lord of the eight attributes, will be as like the palsied senses.
10. Those who gain the feet of the Lord cross the great ocean of births : others cannot.

CHAPTER 2—VĀN SĪRAPPU

11. Vāniṇ ṣulakam vaḷanki varudalāl
tāṇamīḍa meṇruṇaraṭ pāṛṭu.
12. Tuppārkkut tuppāya tuppākkit tuppārkkut
tuppāya tū maṭai.
13. Viṇṇiṇru poyppin virinj̄ viyanulakattu
uṇṇiṇru uḍaṭṭum paṭi.
14. ēriṇ ulār ulavar puyallennum
vāri vaḷankuṇṭrik kāl.
15. Keḍuppadūm ketṭārkkuc cārvāyamaṭ ṣāṅgē
eḍuppadūm ellām maṭai.
16. Viṣumbiṇ ṣuliviliṇ allāṇmaṭ ṣāṅgē
paṣumpuṇ ṣalaikāṇ paridu.
17. Neḍumkaḍalum tāṇnīrmai kuṇḍum taṭindejili
tāṇnalkā tāki viḍiṇ.
18. Sīrappodu pūṣapai s'ellātu vāṇam
vaṭakkumēl vānōrkkum īṇdu.
19. Tāṇam tavam iraṇḍum tangā viyanulakam
vāṇam vaḷangā teṇin.
20. Niripiṇ amaiyādu ulakeṇiṇ yāryārkkum
vāniṇru amaiyā tolukku,

CHAPTER 2—IN PRAISE OF RAIN

11. The world for its existence depends on unfailing rainfall: the rain may well be regarded as the nectar of life.

12. The rain is the source of all articles of food that man needs. It becomes his drink too.

13. Hunger would stalk abroad and torment this wide sea-girt world were the rains to fail in time.

14. The cultivators would cease to plough were the clouds' free supply of water to fail.

15. It is the rain that afflicts man and it is its fall that relieves him.

16. If the clouds were to withhold rain not even a blade of grass would rustle on earth.

17. Even the illimitable deep shrinks if the clouds do not pour and replenish it.

18. If the rains were to fail there would be no more offerings and festivals to the gods.

19. If the rains were to fail, there would neither be alms nor penance on this wide earth.

20. The world cannot exist without water; there will be no ceaseless supply without rainfall.

CHAPTER 3—NITTĀR PERUMAI

21. Oļukkattu nittār perumai viluppattu vēṇḍum paṇuvaṭ ṣupivu.
22. Tuṇandār perumai tuṇaikkūriṇ vaiyattu Iṇandārai eṇṇikkon ṭarru.
23. Irumai vakaiterindu īṇḍaram pūṇḍār perumai piṇangiriṇ ulaku.
24. Uraṇennum toṭṭiyāṇ ḍraindum kāppāṇ varanennum vaippukkōr vittu.
25. Aindavittāṇ āṛraī akalvis'umpu lārkōmāṇ Indirapē sālum·kari.
26. S'eyaṛkariya s'eyvār periyar s'iṛiyar s'eyaṛkariya s'eykalā dār.
27. Suvaioli ūṛōṣai nāṛṛameṇ ṣaindin vakaiterivāṇ kaṭṭē ulaku.
28. Niṛaimoli māndar perumai nilattu maṛaimoli kāṭṭi viḍum.
29. Guṇamennum kuṇṭeṛi niṇṭār vekuli kaṇamēyum kāttal aridu.
30. Antaṇar eṇṇōr aṭavōrmār ḍevvuyirkkum s'entāṇmai pūṇḍoluka lāṇ.

CHAP. 3—ON THE GREATNESS OF RENUNCIATION

21. The one supreme thing all scriptures affirm is the great renunciation of those who walk in right conduct.

22. To measure the greatness of one who has renounced is like reckoning the number of the dead in this world.

23. The greatest thing on earth is the renunciation of those who understand birth and liberation.

24. He who with firmness bridles the five senses is (himself) the seed of the eternal bliss. Verily he is the seed of the immortals who with firmness bridles the five senses.

25. Indra, the Lord of the skies is himself a witness, to the might of those who have conquered their five senses.

26. The great achieve the impossible: the little cannot.

27. The world falls at the feet of one who has realised the true nature of the taste, sight, touch, sound and smell.

28. The greatness of the sages in this world is borne out by their prophetic utterances.

29. It is impossible to resist even for a minute the wrath of those who stand on the hill of virtue's actions.

30. They are the Brahmans who are righteous and love all creation.

CHAPTER 4—ARAN VALIYURUTTAL

31. Sirappinum selvamum ēpum aṛattīgūmku
ākkam evanō uyirkku.
32. Aṛattīgūmku ākkamum illai: atanai
maṛattalipūmku illai kēdu.
33. Ollum Vakaiyān aṛavīṇai ūvātē
s'ellumvāy ellām s'eyal.
34. Maṇattukkaṇ māśilan āṭal aṇaittaṇ :
ākula nīra piṇa.
35. Alukkāru avā̄ vekuļi innāccol nāṅkum
ilukkā iyanṭatu ḍaram.
36. Aṇraṇivām ennātu aram s'eyka: maṛratu
ponṇunkāl ponṇāt tuṇai.
37. Aṛattāru iduveṇa vēṇḍā s'ivikai
poṛuttāṇōdu ūrndāṇ idai.
38. Vilnāl paḍāmai naṇṭāṛṛip ahtoruvan
vālñāl vali yaḍaikkun kal.
39. Aṛattāṇ varuvatē īgbam: maṛ ṣellār
puṛatta pukaļum ila.
40. S'eyarpāla tōrum aranē: oruvarķu.
uyarpāla tōrum pali.

CHAPTER 4—ON DHARMA

31. Is there anything higher in life than Dharma ?
It secures glory and wealth.

32. Nothing is higher than Dharma : to forget it
is wrought with greatest evil.

33. Avail yourself of all opportunities. Do not
cease from practising Dharma on all possible occasions
to the best of your ability.

34. Be pure in mind. That is Dharma. All else
is but pompous show.

35. That course of conduct that steers clear of
every desire, wrath, and offensive speech—is alone
Dharma.

36. Do not postpone doing Dharma. Do it now.
For it will be a never failing friend at your death.

37. Why search for the fruits of Dharma? Behold
the one in the palanquin and the palanquin-bearer.

38. If one were to practise righteousness every
day it would be the stone that blocks the way to re-birth.

39. Happiness springs only from Dharma. All
else is sorrow and merits no praise.

40. To do good and to avoid evil must be the law
of our being.

II. ILLARAVIYAL

CHAPTER 5—ILVĀLKAI

41. Ilvālvān enbān iyalpuḍaiya mūvarkku nallāṭṭin niṇṛa tuṇai.
42. Tuṇtārkkum tuvvā tavarkkum iṇtārkkum ilvālvān enbān tuṇai.
43. Teṇṇulattār teyvam °virunduokkal tāṇenīānku aimulattāru ōmbal talai.
44. Paṇiyāñcip pāttūṇ uḍaittāyin vālkkai valiyēñcal eñjñānrum il.
45. Aṇpum aṛāṇum uḍaittāyin ilvālkkai paṇpum payāṇum atu.
46. Aṛattāṭṭin ilvālkkai yāṭṭin puṛattāṭṭin pōyyip peruvatu evaṇ.
47. Iyalbiṇān ilvālkkai vālpavaṇ enbān muyalvāruṇ ellām talai.
48. Āṛriṇoļukki aṛāṇ ilukkā ilvālkkai nōṛpāriṇ nōṇmai uḍaittu.
49. Aṛāṇenap paṭṭade ilvālkkai : ahtum piṛāṇpalippatu illāyin naṇru.
50. Vaiyattuṇ vālvaṇku vālpavaṇ vānuṛaiyum teyvattuṇ vaikkap paṭum.

II. ON DOMESTIC VIRTUE

CHAPTER 5—ON FAMILY LIFE

41. The householder is the prop of the three orders of life in the conduct of their virtue.

42. The householder is the mainstay of the ascetics, the needy and the dead.

43. It is the supreme virtue (of the householder) to fulfil his obligations to forefathers, gods, guests, relatives and himself.

44. If one were to live in fear of infamy and partake of the remains of food (offered) one's line would never perish.

45. The life of householder marked by love and rectitude is itself virtue and its fruit.

46. Is there any gain greater in resorting to other orders of life than by pursuing the right path of the householder?

47. The life of the householder is far greater than that of one in the path of renunciation.

48. The householder who keeps others in the right path and himself does not deviate from his, does greater penance than the anchorite.

49. What is Dharma but the life of the householder? There is no greater life if it is free from reproach.

50: He who lives the true life of the householder on earth becomes one among the gods in Heaven.

CHAPTER 6—VĀLKKAITTUṄAI NALAM

51. Maṇaittakka māṇpuḍaiya lākittar kōṇḍāṇ
vaṭattakkāl vālkkait tuṇai.
52. Maṇaimāṭci illālkāṇ illāyin vālkkai
enaimāṭcit tāyiṇum il.
53. Illaten illavał māṇpāṇāł : ullaten
illavał māṇāk kaḍai.
54. Peṇṇin perumtakka yāvuła karpennum
tiṇmaiyuṇ ṭākap periṇ.
55. Teyvam tolāl kolunat ṭoluteļuvāl
peyyenap peyyum malai.
56. Taṛkāttut taṛkoṇḍāṛ pēṇit takaisāṇṛa
sorkāttuc cōrvilāl peṇ.
57. Sīraikākkum kāppеваṇ seyyum makalir
niṛaikākkum kāppē talai.
58. Peṇṇāṛ peṇṇperuvar penḍir perumsīrappup
puttēlir vālum ulaku.
59. Pukałpurin tillilōrk killai ikaļvārmuṇ
ēṛupōl piḍu naṭai.
60. Mangalam enba maṇaimāṭci : marṛataṇ
naṇkalam naṇmakkaṭ pēṇ.

CHAPTER 6—ON WIVES

51. She is the true partner in life who possesses all the wifely virtues and spends according to the income of her husband.

52. Home life shorn of its grace will be barren however pompous it may be.

53. If the wife abounds in virtues is there anything lacking in home? Lacking which, it lacks everything.

54. Is there anything greater than a woman if only she is the citadel of chastity?

55. Waking up she worships no other god than her husband. Verily at her very bidding it rains.

56. She is the woman who shields herself, serves her wedded lord, maintains her glory and never ceases from her toil.

57. Of what use is one's watch and ward? Her chastity is her only shield.

58. A dutiful wife inherits heaven with all its glory.

59. A cuckold knows not the lovely gait of a lion before his detractors.

60. The grace of a home is her virtue. Her blessed children are its adornment.

CHAPTER 7—PUTALVARAIP PERUTAL

61. Pēumavaṇṇuļ yāmaṇīva tillai arivaraṇīda
makkaṭpēru alla piṇa.
62. Elupiṇappum tiyavai tiṇḍā palipiṇḍangāp
paṇpuḍai makkaṭ peṛin.
63. Tamporuļ eṇba tammakkal: avarporuļ
tamtam viṇaiyān vārum.
64. Amiḷtiṇum āṭṭra iṇitē: tammakkal
śirukai alāviya kūl.
65. MaṄkalmey tiṇḍal uḍaṛkiṇbam: maṄṭavar
sorkēṭṭal iṇbam s'evikku.
66. Kuᜐaliṇitu yāliṇitu eṇbatam makkal
maᜐlalaiccoṛ kēla tavar.
67. Tandai makarkāṇṇu nanri avaiyattu
mundi iruppac ceyal.
68. Tammiṇram makkal arivuḍaimai māṇilattu
maṇṇuyirkku ellām iṇitu.
69. Eṇra polutiṇ perituvakkum taṇmakanaic
cāṇḍōṇ eṇakkeṭṭa tāy.
70. Makantandaik kāṭṭum udavi ivaptandai
eṇṇōṛṭān kolenum sol.

CHAPTER 7—ON SONS

61. We do not know of any other asset than that of intelligent off-spring.

62. All the seven births no evil befalls one who is blest with good and unstained children.

63. A man's riches are his children; their riches are the fruit of their actions.

64. Sweeter than ambrosia is the food handled by the tender hand of one's children.

65. The delight of the body is the touch of one's children. The delight of the ear is their lisp.

66. The 'lute is sweet', 'the Veena is sweet', they say who have not heard the lisp of their little ones.

67. The good a father can do his son is to make him occupy the first rank in an assembly.

68. Wisdom of the child is not merely the father's delight but the delight of the world.

69. A mother's joy to hear of her son's greatness transcends that at his birth.

70. The service a son can do his father is to make the public exclaim 'see, the fruit of his father's good deeds.'

CHAPTER 8—ANBUDAIMAI

71. Anbīkum uṇḍō aṭaikkumtāl ārvalar
puṇkaṇnīr pūṣal tarum.
72. Aṇbilār ellām tamakkuriyar : aṇbuḍaiyār
eṇbum uriyar piṭarku.
73. Aṇbōdu iyainda valakkenba āruyirkku
eṇbōdu iyainda toḍarpu.
74. Aṇbiṇum ārvam uḍaimai aduvīṇum
naṇbeṇnum nāṭās' sīṛappu.
75. Aṇbur ṭamarnda valakkenba vaiyakattu
inbūṛṭār yaitum sīṛappu.
76. Aṛattirkē aṇbusārpu eṇba : aṇiyār
maṛattirkum ahtē tuṇai.
77. Eṇbi lataṇai veylpōlak kāyumē
aṇbi lataṇai aram.
78. Aṇbakat tillā uyirvālkkai vanpārkaṇ
vaṭṭal marandalirt taṭṭu.
79. Puṭattuṭuppu ellām evans'eyyum yākkai
akattuṭuppu aṇbil avarkku.
80. Aṇbin valiyatu uyirnilai : ahtilārkku
eṇbutōl pōrtta uḍambu.

CHAPTER 8—LOVING-KINDNESS

71. Is there a bolt to fasten one's love ? The trickling tears at the distress of one's friends will proclaim the love within.

72. The loveless are full of themselves but the loving lay down their lives for others.

73. They say the endless incarnation of one's spirit is for the fulfilment of love.

74. Out of love springs kindness. It in turn grows into inestimable prize of friendship.

75. The joy of heaven is but the fruit of righteous life rooted in love.

76. The ignorant say that kindness is an ally of virtue. No, it is a defence against evil too.

77. The sun dries up a boneless body. Likewise the god of righteousness destroys the loveless one.

78. To live a life void of love is like a withered tree bursting into leaf in a barren land.

79. What profits one's outward feature if one's heart is devoid of love ?

80. That body where love dwells is the seat of life ; all others are but skin-clad bones.

CHAPTER 9—VIRUNTÖMBAL

81. Iruntömbi ilvälva tellām viruntömbi
vēñäñmai s'eytař poruñtu.
82. Virundu puñattatät tānuñdal sāvā
marunteñipum vēñdarþat̄ rāñtu.
83. Varuvirundu vaikalum ömbuvāñ vālkai
paruvandu pālpañudal in̄tu.
84. Akāñamarndu s'eyyāl uñaiyum mukāñamarndu
nalvirundu ömbuvāñ il.
85. Vittum iñalvēñdum kollō? viruntömbi
miccil mišaivāñ pulam.
86. Selvirun tömbi varuvirundu pārttiruppāñ
nalvirundu vāñat tavarkku.
87. In̄aittuñaittu eñbaton̄ru illai viruntiñ
tuñaittuñai vēlvip payan̄.
88. Parintömbip pañrañt̄em eñbar viruntömbi
vēlvi talaippañ dār.
89. Uñaimaiyuñ iñmai viruntömbal: ömbā
mañamai mañavārkañ uñdu.
90. Mōppak kuñaiyum añiccam: mukantirindu
nōkkak kuñaiyum virundu.

CHAPTER 9—ON HOSPITALITY

81. To keep house and to acquire wealth is only to minister to guests.

82. With a guest waiting it would not be proper to eat, even though it were nectar.

83. A life of one who daily looks after the incoming guests will never suffer from poverty.

84. Fortune smiles on the house of one who entertains with cheerful face worthy guests.

85. Does the field of one who partakes of what remains after entertaining the guest, need to be sown with seeds ?

86. He who cherishes the guests who come to him, and looks forward to new guests, will himself be the honoured guest of the gods.

87. The effects of hospitality cannot be exactly measured. They are proportionate to the worth of the guest.

88. Those who have failed in their duties to guests will regret the folly of mere hoarding.

89. To be poor amidst plenty is to despise hospitality. Such folly is only of the ignorant.

90. The *aniccam* flower withers when smelt, and the guest under a displeased look.

CHAPTER 10—INIYAVAI KŪRAL

91. In̄solāl ēram alaiyip pañirilavām
s̄emporul kandār vāyccol.
92. Akaṇ amarntu ētalin naṇē mukanamarndu
In̄solan ākappeṭin.
93. Mukattāp amarndiṇitu nōkki akattāpām
in̄so liṇtē aṭam.
94. Tuṇbuṛūm tuvvāmai illākum yārmāṭṭum
In̄buṛūm in̄sol avarkku.
95. Paṇivudaiyan in̄solan ātal oruvaṇku
aṇi : alla maṇṭup piṇa.
96. Allavai tēya aṭamperukum nallavai
nādi in̄iya s̄olin.
97. Nayagēṇru naṇri payakkum payagēṇru
paṇpiṇ talaippiriyyāc col.
98. Sīrumaiyul ningiya in̄sol maṇumaiyum
immaiyum in̄ban tarum.
99. In̄sol iṇitīṇal kāṇpāṇ evapkolō
vāṇsol valangu vatu.
100. In̄iya uļvāka in̄nāta kūral
kaṇiyiruppak kāykvarn daṭṭu

CHAPTER 10—ON SWEET WORDS

91. Sweet are the words that fall from the lips of those who are full of guileless love and truth.

92. To speak with a pleasant look is better than to give with a cheerful heart.

93. To welcome one with a pleasant look and loving words is righteousness.

94. The torment of poverty does not befall those who have a good word to say to all.

95. Humility and loving words are only true ornaments. Others are not.

96. Vice wears out and virtue grows in one who speaks kind and wholesome words.

97. Sweetly uttered words that do good to others will light up the path of virtue.

98. Sweet and inoffensive words yield one happiness both here and hereafter.

99. Why should a man use harsh words, knowing the pleasure that sweet speech kindles?

100. Indulging in offensive words and avoiding sweet ones is like preferring the raw to a ripe fruit.

CHAPTER 11—SEYNNANRI YARIDAL

101. S'eyyāmaṛ s'eyda udavikku vaiyakamum
vāṇakamum āṭṭral aritu.
102. Kālattīgāl s'eyda naṇri s'iridepiṇum
Jñālattīṇ māṇap peridu.
103. Payantūkkār s'eyda udavi nayantūkkīṇ
naṇmai kaḍalil peridu.
104. Tīṇaittuṇai naṇri s'eyiṇum paṇaittuṇaiyāk
kolvar payanṭeri vār.
105. Udavi varaittanṛu udavi udavi
s'eyappaṭṭār s'ālbīṇ varaittu.
106. Maṭavaṛka māṣaṭṭār kēṇmai : tuṭavaṛka
tuṇbaṭṭuṇ tuppāyār naṭpu.
107. Eļumai elupiṭṭappum ulluvar tangāṇ
viļumam tuḍaittavar naṭpu.
108. Naṇri maṭappadu naṇraṇṛu : naṇrallatu
anṛe maṭappadu naṇṛu.
109. Koṇranna innā s'eyiṇum avars'eyda
oṇruṇaṇṛu ullak keḍum.
110. Ennaṇri koṇṭārkkum uyyuṇḍām : uyyillai'
s'eynnanṛi koṇra makāṛku.

CHAPTER 11—ON GRATITUDE

101. For the help rendered expecting no return even earth and heaven will prove no recompense.

102. A help timely, though small, transcends the world.

103. Help done expecting no return, if weighed will be vaster than the sea.

104. Small as millet is the help given, the wise hold it as big as a palmyra fruit.

105. Help rendered is not in terms of the return but its value depends on the receiver.

106. Forget not the companionship of the pure of heart. Give up not the friendship of those who have stood by you in hour of sorrow.

107. The good remember with gratitude, all through seven births, the friendship of those who have wiped out their suffering.

108. It is not good to forget the benefit received : but it is good to forget then and there the injury done by another.

109. The remembrance of one good act done removes from our mind the sting of a deadly injury.

110. There is salvation to those guilty of any other sin : but there is no redemption for the sin of ingratitude.

CHAPTER 12—NAĐUVU NILAIMAI

111. Takuti enavonru nañre pakutiyāl
pārpaṭ ṭolukap perin.
112. Seppam uđaiyavan ākkam sidaivinri
eccattirku ēmāppuđaittu.
113. Nañre tarinum nađuvikandām ākkattai
anře oliya viđal.
114. Takkār takavilar eñbadu avar avar
eccattal kāñap pađum.
115. Kēđum perukkamum illalla neñcattuk
kōđāmai sāññörkku aṇi.
116. Keđuval yānenba tarika : tanneñcam
nađuvori alla seyin.
117. Keđuvāka vaiyādu ulakam nađuvāka
nañrikkan tankiyān tālvu.
118. Saman seydu s'irtūkkum kōlpōl amaintorupāl
Kōđāmai sāññörkku aṇi.
119. S'orköt̄tam illadu seppam : oratalaiyā
udköt̄tam iñmai perin.
120. Vāñikam seyvārkku vāñikam pēñip
piñavum tamapōr seyin..

CHAPTER 12—ON EQUITY

111. An equity which knows no partiality is in itself a unique virtue.

112. The wealth of the upright dwindles not and passes on to their posterity.

113. Give up ill-gotten wealth though it brings in its train prosperity.

114. The just and the unjust are known by the progeny.

115. To hold the scales even unmindful of prosperity or adversity is the ornament of the wise.

116. Even an iniquitous thought spells one's ruin.

117. The world despises not the poverty of the just.

118. Not to tilt like the well poised balance is the grace of the wise.

119. Equity is the impartial expression of an unbiased mind.

120. To deal with others' goods as their own is the only true trade among traders.

CHAPTER 13—AṬAKKA MUḌAIMAI

121. Aṭakkam amararuļ uykkum : aṭankāmai
āriruļ uyttu viḍum.
122. Kākka poruļā vāṭakkattai yākkam
adaṇinūg killai uyirkku.
123. Seṭivāṭindu s'irmai payakkum aṭivāṭindu
āṛriṇ aṭangap peṛin.
124. Nilaiyiṣ ṣiriyādu aṭangiyāṇ tōṛram
malaiyīṇum māṇap peridu.
125. Ellārkkum naṇīām paṇital : avaruḷlum
selvarkkē selvam takaittu.
126. Orumaiyuļ āmaipōl aindatṭakkal āṛriṇ
elumaiyum ēmāppu ḡaittu.
127. Yākāvā rāyīṇum nākākka : kāvākkāl
s'ōkāppar s'ollilukkup paṭṭu.
128. Oṇṭāṇum tīccor poruṭpaya ḡuṇḍāyin
naṇru ākātāki viḍum.
129. Tīyīṇāl s'uṭṭapuṇ ullāṭum : ārādē
nāviṇāl s'uṭṭa vaṭu.
130. Kadangāttuk kaṛṭaṭangal āṛṭuvāṇ s'evvi
aṭampārkkum āṛriṇ nuṭaindu.

CHAPTER 13—ON SELF-CONTROL

121. Self-control places one among the gods ; lack of it leads one to the darkness of hell.

122. There is no greater wealth than self-control ; treasure it as your wealth.

123. If one knows the value of self-control and restrains oneself it will bring one fame.

124. Loftier than a mountain is the greatness of one who practises self-control.

125. Humility becomes all ; but it crowns anew the wealthy.

126. If one were to withdraw within oneself the five senses like a tortoise, it would afford him protection all the seven births.

127. Whatever else you may not control, control your tongue, lest you should repent your indiscreet words.

128. One would lose the fruits of one's good actions, if one word of evil were to land another in trouble.

129. The blister caused by fire will heal. But the brand of a bitter tongue will never heal.

130. The God of righteousness seeks one who is on guard against anger and attains self-control through knowledge.

CHAPTER 14—OLUKKAMUDAIMAI

131. Olukkam viluppam taralān olukkam
uyirinum ūmbap pađum.
132. Parintōmbik kākkā olukkam : terintōmbit
tēriñum ahtē tuñai.
133. Olukka muđaimai kuđimai : Ilukkam
ilında piđappāy viđum.
134. Mađappiñum öttuk koļalākum pārppān
piđappolukkam kuđrak keđum.
135. Arukkā ūđaiyāñkan ākkam pōđrillai
olukkam ilāñkan uyarvu.
136. Olukkattin olkār uravōr ilukkattin
ētam pađupākku arindu.
137. Olukkattin eytuvar mēñmai : ilukkattin
eytuvar eytāp paļi.
138. Nađrikku vittākum nalołukkam : tīyołukkam
enřum idumbai tarum.
139. Olukka muđaiyavarku ollāvē tīya
vaļukkiyum vāyāř s'olal.
140. Ulakattōđu ořta olukal palakařrum
kallār arivilā tār.

CHAPTER 14—ON RIGHT CONDUCT

131. Right conduct exalts one. So it should be prized above one's life.

132. Strive hard to walk in the right path. One finds in it one's surest ally.

133. Right conduct ennobles one's family. Bad conduct makes one sink in the scale.

134. The Brahman may learn anew the Vedas which he forgot. If he were to fall from his estate he would be lost.

135. The envious do not prosper: likewise one straying from the right path does not advance.

136. The strong of mind will not shrink from virtue; for they know that any deviation is wrought with dire consequences.

137. Men of right conduct are crowned with glory. Men of evil ways are covered with disgrace.

138. Good conduct is the spring of happiness. Bad conduct leads one ever to misery.

139. It is difficult for a man of right conduct to utter evil words even in a forgetful mood.

140. Those who cannot move in harmony with the world are learned fools.

CHAPTER 15—PIRANIL VILAIYĀMAI

141. Piṛanporuḷāl pēṭṭolukum pētaimai jñālattu
aṭamporuḷ kandārkaṇ il.
142. Aṛaṅkaḍai niṇṭāruḷ ellām piṛaṅkaḍai
niṇṭāriṭ pedaiyār il.
143. Vilintāriṇ vēṛallar maṇra teļintāriṇ
tīmai purindoluku vār.
144. Eṇaittuṇaiya rāyīṇum eṇṇām tiṇaittuṇaiyum
tērāṇ piṛaṇil pukal.
145. E�iteṇa illiṛappāṇ eytum eñjñāṇṇum
viḷiyātu niṛkum paṇi.
146. Pakai pāvam accam paṇieṇa nāṇkum
ikavāvām illiṛappāṇ kaṇ.
147. Aṛaṇiyalāṇ ilvālvāṇ enbāṇ piṛaṇiyalāl
peṇmai nayavā tavan.
148. Piṛaṇmaṇai nōkkāta pēṛāṇmai sāṇḍorkku
aṛaṇoniro ḥaṇra olukku.
149. Nalakkuriyāṇ yāreṇin nāmanīr vaippil
piṛaṇkuriyāl tōl tōyātār.
150. Aṛaṇvaraiyāṇ alla s'eyiṇum piṛaṇvaraiyāl
peṇmai nayavāmai naṇru...

CHAPTER 15—ON ADULTERY

141. The folly of intriguing with another's wife is not found in one versed in the laws of truth and wealth.

142. Among those who walk in the ways of sin, the most foolish are those who stand at the entrance of another's (house).

143. They are as good as dead who misbehave towards the wives of their confiding friends.

144. What avails one's greatness if one desecrates the sanctity of the house of another reckless of the consequences.

145. He who invades (easily) the house of another thinking it a mere trifle will incur eternal infamy.

146. Four evils, enmity, sin, fear and disgrace dog one who covets another's wife.

147. He is a true householder who does not love another man's wife.

148. The heroic manhood that does not lust after another's wife is to the wise not mere virtue but the very law of their being.

149. Verily he is a gentleman on this sea-girt earth who is free from the sin of adultery.

150. One may be guilty of any other sins; let one be free from adultery.

CHAPTER 16—PORAIYUDAIMAI

151. Akalvārait tāngum nilampōlat tammai ikalvārp poṛuttal talai.
152. Poṛuttal iṛappipai eṇṭum atanai maṛattal atanipum naṇru.
153. Inmaiyl inmai virundorāl : vanmaiyl vanmai maḍavārp poṛai.
154. Niṛaiyuṭaimai nīṅgāmai vēṇḍin poraiuṭaimai pōṛri oluka paṭum.
155. Oṛuttārai oṇṭāka vaiyārē vaippar poṛuttāraip ponpōl potindu.
156. Oṛuttārkku orunālai inbam : poṛuttārukkup ponrun tuṇaiyum pukal.
157. Tiṛanalla tarpiṭar seyyiṇum nōnondū aṛaṇalla seyyāmai naṇru.
158. Mikutiyāṇ mikkavai seydārait tāmtam takutiyāṇ veṇṭu viḍal.
159. Tuṛandārin tūymai uḍaiyar iṛandārvāy innaṭṭcol nōṛkīr pavar.
160. Uṇṇātu nōṛpār periyar : piṭarsollum innaṭṭcol nōṛpāriṭ piṇ.

CHAPTER 16—ON PATIENCE

151. The earth sustains even those who dig into her. To bear with those who slander us is the crown of virtue.

152. Put up always with one's transgressions. Far greater than one's forbearance is one's oblivion of them.

153. Poverty within poverty is denying hospitality to guests; grace within grace is bearing with the foolish.

154. If one wishes to maintain character one's conduct must be marked by patience.

155. The world takes no note of the avenger but it esteems the patient like gold.

156. The delight of the avenger is for a day. The joy of the forbearing lasts till the end of the earth.

157. Resist not a wrong however grievous but forgive out of pity other's transgressions.

158. Conquer with forbearance one who has done you harm in one's insolent pride.

159. Greater than an ascetic is one who endures the insolent words of the transgressor.

160. Great are those who fast and do penance but greater than they are those who put up with insults.

CHAPTER 17—ALUKKĀRĀMAI

161. Olukkārāk kolka oruvantāñ neñcattu alukkāru ilāta iyalpu.
162. Viluppēriñ ahtoppa tillaiyār māñtum alukkāriñ añmai periñ.
163. Araqākkam vēñtātāñ eñbāñ piñanākkam pēñātu alukkañup pāñ.
164. Alukkārīñ allavai seyyār ilukkārīñ etam pañupākku ařindu.
165. Alukkā ṣuđaiyārkku atusālum oñpār valukkiyum kētiñ padu.
166. Koñuppadu alukkañuppāñ suñram uñuppatūm uñpatūm iñrik keñum.
167. Avvit talukkā ṣuđaiyāñaic ceyyaval tavyaiyaik kātti viđum.
168. Alukkā ṣenavoru pāvi tirucceñrut tiyuli uyttu viđum.
169. Avviyam neñcattāñ ākkamum sevviyāñ kēđum niñaikkap pañum.
170. Alukkarū akāñrārum illai: ahtilār ... perukkattin tīntārum-il.

CHAPTER 17—ON ENVY

161. Let no one have envy; for freedom from envy must be one's virtue.

162. Envy none; there is no other possession greater than one's freedom from it.

163. He who envies other's riches neither loves virtue nor wealth.

164. The wise do not commit any wrong out of envy; for, they know the evils that spring from it.

165. The envious need no enemies to work their own ruin; for they find in their envy their sufficient foe.

166. The envious that stand in the way of charity perish with their kith and kin.

167. Fortune forsakes the envious to her elder sister.

168. Envy is a deadly sin. It blights one's fortune and casts one into hell.

169. The prosperity of the envious and the adversity of the virtuous afford food for reflection.

170. Envy never thrives; fortune never forsakes one who is free from it.

CHAPTER 18—VEHKĀMAI

171. Nađuvinđri nađporul vehhiň kuđiponđik
kuđramum ānkē tarum.
172. Pađupayaŋ vehhip paļippađuva seyyār
nađuvaŋmai nānu pavar.
173. Siřriňbam vehhi ařapalla seyyārē
mařriňbam vēndu pavar.
174. Ilameđru vehkutal seyyār puļamvenra
puņmayil kātci yavar.
175. Ahki akanđa ařivuenňām yārmāt̄um
vehki veřiya seyin.
176. Arulvehki ařriňkaŋ niđrāŋ porulvehkip
pollāta sūlak keđum.
177. Vēndarķa vehkiyām ākkam vilaiyayin
mānđarķu aritām payan.
178. Ahkāmai s'elvattirku yādepiň vehkāmai
vēndum piřanķaip porul.
179. Ařan ařindu vehkā ařivuđaiyārc cērum
tiřanđarindu ānkē tiru.
180. Iraliňum enŋātu vehkiň : viřaliňum
vēndāmai enŋum s'erukku.

CHAPTER 18—ON NON-COVETING

171. Iniquitous coveting of wealth results in the ruin of one's home and brings in its train many sins.

172. Those who stand for equity do not commit sinful acts through covetousness.

173. Those who seek eternal happiness will never commit unrighteous acts through love of low pleasures.

174. The spotless wise who have conquered their senses, though destitute, will not covet other's wealth.

175. Of what avail is one's keen and penetrating intellect if one through covetousness acts foolishly?

176. Even he who treads the path of grace comes to ruin through covetous intentions.

177. Covet not other's wealth for out of covetousness spring evils.

178. Preservation of one's property lies through one's freedom from covetousness.

179. The wise who know what is righteous covet not: the Goddess of Fortune would seek them unbidden.

180. A blind covetousness brings about one's ruin. Freedom from it begets one's triumph.

CHAPTER 19—PURĀÑ KŪRĀMAI

181. Arankūrāñ alla seyinum oruvan
purāñ kūrāñ enral īinitu.
182. Aranjalī allavai seydalīn titē
puranjalī poyttu nakai.
183. Purankūrip poyttuyir vāltalir sādal
arankūrum ākkam tarum.
184. Kaṇṇinru kaṇṇras' s'olligum s'ollarķa
munninru piṇṇōkkāc col.
185. Aṛaficollum neñicattāñ nañmai puṛaficollum
puñmaiyār kāṇap paṭum.
186. Piṇṇpalī kūrūvāñ tappaļi yullum
tiṇanterindu kūrap paṭum.
187. Pakaccolli kēlirp piriippaṛ nakaccolli
naṭpāṭal tēṛṭā tavar.
188. Tuṇṇiyār kurramum tūrrum maṛapinār
enṇaikol etilār māṭtu.
189. Arapnōkki āṛtumkol vaiyam puranōkkip
puñsol uraippāñ porai.
190. Etiār kūrampōl tangurram kāṇkiṛpiñ
tituṇḍō mannum uyirkku.

CHAPTER 19—ON NOT BACK-BITING

181. One may be guilty of wrongful deeds, but let not one be guilty of slander.

182. More heinous than sin is the deceitful smile of a slanderer.

183. Prefer death to a life of slander; for one finds in it the fruit of one's virtue.

184. Talk your bitterest to one's face but abstain from wanton slander.

185. The tongue of the base slanderer that talks of virtue belies his heart.

186. Ye scandal-mongers, beware of your being scandalized.

187. Those who alienate friends by back-biting may have forgotten the art of making friends through suavity of speech.

188. Those who trumpet the faults of their closest friends, what would they not do in the case of strangers?

189. How the earth bears the heavy burden of one who scandalises others! Perhaps patience is her virtue.

190. Will ever harm befall one who looks upon the faults of others as one's own?

CHAPTER 20—PAYANILA S'OLLĀMĀI

191. Pallār muniyap payanila s'olluvān ellārum ellap paṭum.
192. Payanila pallārmun s'ollal nayanila naṭṭārkaṇ s'eydalir ḥītu.
193. Nayanilan enbatu s'ollum payanila pārit turaikkum urai.
194. Nayansārā naqmaiyyin ninkum payansārāp paṇpils'ol pallār akattu.
195. S'irmai s'iṛappođu ninkum payanila nirmai uḍaiyār s'olinq.
196. Payanils'ol pāraṭṭu vāñai makagenal makkaṭ padaṭi yeqal.
197. Nayanila s'ollingum s'olluka sāñṭor payanila s'ollāmai naqru.
198. Arumpayañ āyum arivinār s'ollār perumpayañ illāta s'ol.
199. Poruṭtirnda poccañdum s'ollār maruṭtirnda māṣaṭu kāṭci yavar.
200. S'olluka s'olliṭ payanuṭaiya: s'ollaṅka s'olliṭ payanilāc col.

CHAPTER 20—ON FRIVOLITY OF SPEECH

191. He who revels in frivolous talk will be despised by all.

192. To talk frivolously in the presence of many is worse than an unjust act towards friends.

193. Indulgence in useless words at once betrays one's lack of probity.

194. Uttering empty words before all deprives one of one's sense of justice and mars one's noble qualities.

195. If good-natured men speak profitless words, their greatness and glory will disappear.

196. He is not a man but the chaff among men, who indulges in vain words.

197. Let great men speak untruth; it is better they refrain from uttering useless words.

198. Men of great discernment will never speak words devoid of great import.

199. Men of unclouded wisdom never utter nonsense even in a forgetful mood.

200. Speak profitable words; avoid nonsense.

CHAPTER 21—TIVINAIYACCAM

201. Tivinaiyār añcār: vilumiyār añcuvar:
tivinai yennum s'erukku.
202. Tiyavai tiya payattalāl tiyavai
tiyinum añcap pañum.
203. Arivinuñ ellān talaiyenba tiya
s'eruvarkkum s'eyyā viñal.
204. Mañandum piñkeñtu sūlarka: sūlin
añamsūlum sūlindavañ kētu.
205. Ilanenru tiyavai s'eyyañka: s'eyyin
ilanakum mañrum peyarttu.
206. Tippāla tāñpiñarkañ s'eyyañka: nōyppāla
tañnai añalvēñdā tāñ.
207. Enaippakai urñarum uyvar: vinaippakai
viyātu pīns'en ṣatūm.
208. Tiyavai s'eytār keñtal niñaltañnai
viyā duñiyuñain dañru.
209. Tañnaittāñ kātalañ ãyin enaittonrum
tuñnañka tivinai pāl.
210. Arunkētañ eñpatu arika marungōdit
tivinai s'eyyāñ enin.

CHAPTER 21—ON FEAR OF EVIL DEEDS

201. Men hardened in sins do not fear evil; but the good dread it.

202. Evil is to be dreaded more than fire; for it lands one in disaster.

203. Not to return evil to those who do evil unto you, is, they say, the crown of wisdom.

204. Let none plot evil to others even in forgetfulness. If he does so, the God of Righteousness will compass his ruin.

205. Let none do wrong on account of poverty; if he does so he becomes poorer still.

206. Let not one do evil unto others, if one wants to be free from affliction.

207. You may escape your enemies but your evil follows you and hunts you down relentlessly.

208. Evil dogs you close on your heels like a shadow.

209. If one really loves oneself let one not do any harm to others.

210. Hardly doth sorrow befall one who does not deviate from right.

CHAPTER 22—OPPURAVARITAL

211. Kaimmāṭu vēṇḍā kaḍappāḍu mārimāṭṭu
enṭāṭṭun kollō ulaku.
212. Tālāṛrit tanda poruṭellām takkārkku
vēṇānmai s'eytaṛ poruṭtu.
213. Puttē lulakattum iṇḍum pēṭalaritē
oppuravīṇ nalla piṭa.
214. Otta taṛivāṇ uyirvālvāṇ : maṛṭaiyāṇ
s'ettāruļ vaikkap paḍum.
215. Ūruṇi nīrnīçain daṛṭē ulakavām
pēraṛi vālan tiru.
216. Payamaram ullūrp paluttaṛṭāl s'elvam
nayaṇuḍai yāṅkaṇ paḍin.
217. Maruntākit tappā marattāṛṭāl s'elvam
peruntakai yāṅkaṇ paḍin.
218. Idānil paruvattum oppuravīṛ kolkār
kaḍaṇaṛi kāṭci yavar.
219. Nayaṇuḍaiyāṇ nalkūrndā nāṭal s'eyunīra
s'eyyādu amaikalā vāṇu.
220. Oppuravi nālvarum kēḍenīṇ ah doruvan
viṭṭukkōl takka duḍaittu.

CHAPTER 22—ON DECORUM

211. Do not expect any return for the services (duty) done. What does the world give in exchange for the clouds that pour rain?

212. All the wealth one earns is for rendering help to the deserving.

213. Is there anything greater than decorum either here or in the world to come?

214. Verily he is alive who is in harmony with the world; others should be ranked with the dead.

215. The wealth of the wise is a never-failing spring.

216. The wealth of the truly liberal is like a tree ripening in the heart of a village.

217. The wealth of the generous is like a healing medicinal tree.

218. Even in poverty the truly discerning never cease to be liberal.

219. The poverty of the liberal of heart is his failure in the offices of tenderness.

220. The poverty that results from a just course of action is worth purchasing by going into the very bond of slavery.

CHAPTER 23—IKAI

221. Variyārkkon ḫivatē ikai ; maṛ ṣellām kuriyedirppai nīra duḍaittu.
222. Nallā ṣenjum koḷaltitu ; mēlulakam illegijum italē naṇru.
223. Ilanepennum evvam uraiyāmai ital kulanudaiyāṇ kaṇṇē uḷa.
224. Innā dirakkap paḍutal irantavar īṇmukan kāṇum aḷavu.
225. Āṭṭuvār āṭṭal pasiyāṭṭal : appasiyai māṭṭuvār āṭṭaliṣ piṇ.
226. Aṭṭar alipasi tīrttal ah doruvan peṛṭāṇ poruḷvaip paṭi.
227. Pāttūṇ marī yavaṇaip pasiyennum tīppiṇi tīṇḍal aritu.
228. Ittu vakkum īṇbam aṭiyārkol tāmuḍaimai vaittilakkum vanka ṣavar.
229. Irattalin īṇnātu manṛa nirappiya tāmē tamiyar uṇal.
230. Sāṭalin īṇnāda dillai ; īṇiduatūm ital iyaiyāk kaḍai.

CHAPTER 23—ON LIBERALITY

221. Gift to the poor alone is true charity. Everything else is of the nature of a barter.

222. Receiving gifts is bad though one is assured of heaven. Bestowing gifts is good, though thereby one should be bereft of it.

223. The innately noble never beg but give ere charity begins.

224. Even to be begged is miserable for we feel wretched till the beggar's face is lit with joy.

225. Endurance of one's hunger is the test of one's penance. Far greater than that endurance is the spirit of appeasing the hunger of others.

226. Let the rich appease the devouring hunger of the indigent poor. It is a charity rendered unto themselves.

227. The pest of hunger never touches one who shares one's food with the poor.

228. The callous rich hide their barren metal; perhaps they know not the joy of giving.

229. More squalid than begging is a life of self-indulgence.

230. Death indeed is the greatest calamity; worse than death is one's failure in charity.

CHAPTER 24—PUGAL

231. Ītal is'aipaḍa vāltal aduvalladu
ūdiyam illai uyirkku.
232. Uraippār uraippavai yellām irappārkkonru
ivārmēl niṛkum pugal.
233. Onṭā ulkat tuyarnda pugaļallāl
ponṭādu niṛpadon ḥil.
234. Nilavarai niłpugal āṛṭin pulavaraip
pōṛātu puttēl ulaku.
235. Nattampōl kēḍum uḷatākum sākkāḍum
vittakark kallāl aritu.
236. Tōṇri pugalođu tōṇruka : ahdiłār
tōṇraliř rōṇṭāmai naṇru.
237. Pugalpaḍa vālātār tamnōvār ; tammai
igalvārai nōva devan ?
238. Vasaiyenba vaiyattārk kellām is'aiyennum
eccam peṛāa viđin.
239. Vasaiyilā vanpayan kuṇṭum is'aiyilā
yākkai poṛutta nilam.
240. Vasaiyoliya vālvārē vālvār is'aiyoliya
vālvārē vālā tavar.

END OF ILLARAVIYAL

CHAPTER 24—ON RENOWN

231. Give and make a name. There is no greater gain to man than such a renown.

232. The one undying theme of praise is the praise of charity.

233. Nothing lasts save one's fearless renown.

234. The wise are not favoured of the gods; but the renowned on earth are adored by them.

235. Out of death and ruin the wise fashion things enduring.

236. Let man be born to achieve renown. Let not the unrenowned see the light of day.

237. Let the inglorious blame themselves. Let them not reproach others.

238. World's reproach befalls one who does not achieve lasting fame.

239. In a land which bears the burden of the unrenowned even nature's bounty is on the wane.

240. The unblemished truly live ; the unrenowned merely exist.

END OF THE SECTION ON DOMESTIC LIFE

TURAVARAVIYAL

CHAPTER 25—ARUŁUDAIMAI

241. Aruṭcelvam s'elvattuṭ celvam : poruṭcelvam
pūriyār kaṇnum uḷa.
242. Nallāṭīṭ nādi aruļālka : pallāṭīṭal
tēriṇum ahdē tuṇai.
243. Aruļsernda neṭiṇārk killai iruļsērnda
iṇṇā ulakam pukal.
244. Maṇnuyir ḍōmpi aruļālvāṭ killenpa
taṇnuyir afijum viṇai.
245. Allal aruļālvārk killai vaļivalangum
mallalmā fiālan kari.
246. Poruṇnīngip pocčāndār enbar aruṇnīngi
allavai s'eydoluku vār.
247. Aruļillārk kavvulakam illaip poruļillārkku
ivvulakam illāki yāngu.
248. Poruļaṭīṭar pūppar orukāl ; aruļaṭīṭar
aṭṭārmāṭ ṭātal aritu.
249. Teruļatāṇ meypporuṭ kandāṭīṭal tēriṇ
aruļatāṇ s'eyyum aṭam.
250. Valiyārmuṇ taṇṇai niṇaikka : tāntannīṇ
meliyārmēl s'ellum iḍatṭu,

III. ON RENUNCIATION

CHAPTER 25—ON COMPASSION

241. The crown of wealth is one's compassion ; all other wealth is found even among meanest of men.

242. Be compassionate ; for compassion is the pivot of all tenets.

243. The compassionate know not hell.

244. Freedom from dread of sin is only for the compassionate that love all creation.

245. The compassionate know not life's agonies : verily the wind-blown earth is witness to it.

246. The cruel that delight in sin perhaps know not what awaits them.

247. Heaven is not for the unfeeling ; earth is not for the indigent.

248. Fortune may smile on the ruined ; the unfeeling are the unredeemed.

249. Behold the unfeeling seeking virtue ; it is like ignorance seeing light.

250. Oppress not the weak ; remember your fate in stronger hands.

CHAPTER 26—PULĀL MARUTTAL

251. Tappūn perukkaṛkut tāppiṛitūn unpañ
engānam ālum aru.
252. Poruļātci pōṛṛātark killai : aruļātci
ānkillai ūptin pavarku.
253. Paḍaikondār neñjampōl naññūkkā donraṇ
uḍalsuvai uṇḍār maṇam.
254. Aruļalladu yādenin kollāmai kōṛal
poruļalladu avvūn tiṇal.
255. Uṇṇāmai ullatu uyirnilai : ūpuṇna
aṇṇāttal seyyā taļaṛu.
256. Tiṇaṛporuṭṭāl kollā dułakenin yārum
vilaipporuṭṭāl ūqtaruvār il.
257. Uṇṇāmai vēṇḍum pulāal piṛitonraṇ
puṇna duṇarvāṛp peṛin.
258. S'eyiriṇ talaippirinda kāṭciyār uṇṇār
uyiriṇ talaippirinda ūṇ.
259. Avis'orindu āyiram vēṭṭalin oṇraṇ
uyirs'ekuttu uṇṇāmai naṇru.
260. Kollān pulālai maruttānaik kaikūppi
ellā uyirum toļum.

CHAPTER 26—ON ABSTAINING FROM MEAT

251. He who fattens on the flesh of animals, can he ever understand the rule of love?

252. Wealth is not for the unwary. Compassion is not for the flesh-eater.

253. The heart of a flesh-eater is devoid of love like that of the wielder of a deadly weapon.

254. What is compassion but refraining from killing; what is sin but eating flesh?

255. Will there be throb of life when there is flesh-eating? Will there be any escape from hell for the flesh-eater?

256. Would there be meat for sale, if men were not to kill animals for eating flesh?

257. If one realises that meat is nothing but the wound of another creature, one refrains from eating it.

258. Men of clear vision abstain from the flesh of a slaughtered animal.

259. Far nobler than a thousand oblations on fire is an act of abstinence from flesh.

260. The whole world folds its hands in prayer to one who kills not and abjures flesh.

CHAPTER 27—TAVAM

261. Uṛṭanōy nōṇral uyirkkuṣukaṇ s'eyyāmai
aṭṭē tavattīk uru.
262. Tavamum tavamuḍaiyārk kākum : avam atāṇai
ahdilār mēṛkol vatu.
263. Tuṛandārkkut tuppuravu vēṇḍi maṛandārkol
maṛṭai yavarkal tavam.
264. Oṇṇārt teṛalum uvantārai ākkalum
enṇiṇ tavattāṇ varum.
265. Vēṇḍiya vēṇḍiyān geytalāl s'eytavam
iṇḍu muyalap paḍum.
266. Tavaſiceyvār tankarumam s'eyvār : maṛ ḣallār
avaſiceyvār ās'aiyuṭ paṭṭu.
267. Suḍaccuḍarum poṇpōl olibidum tunbam
suḍaccuḍa nōṛkiṛ pavarkku.
268. Tappuyir tāṇaṛap peṛṭāṇai enṇaiya
mannuyir ellām tolum.
269. Kūṭṭan kudittalum kaikūḍum nōṛṭalin
aṭṭal talaippaṭṭa varkku.
270. Ilarpalar ākiya kāraṇa nōṛpār
s'ilarpalar nōlā tavar

CHAPTER 27—ON PENA^CCE

261. The true form of penance is to put up with all pain and to abstain from injury.

262. Penance is possible only for the disciplined. Disgrace attends the undisciplined.

263. In their ministering to the needs of the ascetic, verily the householders have become oblivious of their penance.

264. Penance, if it wills can mar its foe, or bless its friend.

265. They persevere in penance; for through penance they achieve their desired goal.

266. To do penance is to be alive to one's duty; those enmeshed in desire come to ruin.

267. Gold shines all the more in fire; those who do penance become mellowed through suffering.

268. The world worships one who has regained one's soul.

269. Men at the height of their penance can triumph over even death.

270. Many are the indigent; for only a few practise penance.

CHAPTER 28—KŪDĀ OLUKKAM

271. Vaiñja maṇattān pañirrojukkam pūtankał
aindum akattē nakum.
272. Vāñuyar tōṛram evans'eyyum tanneñcam
tāñari kuñrap pañin.
273. Valiyil nilaimaiyān valluruvam peṛram
puliyintōl pōrttumēyn daṛru.
274. Tavammaṛaindu allavai s'eytal putalmaṛaindu
vēṭṭuvan puñcimil̄ taṛru.
275. Paṛraṛēm enbār pañirrojukkam eṛreṛreṇru
ētam palavum tarum.
276. Neñjil tuṣavār tuṣandārpōl vaiñjittu
vālvāriñ vañkañār il.
277. Puṣankun̄ri kandānaiyar ēñum akankun̄ri
mükkiñ kariyār uḍaittu.
278. Maṇattatu māsāka māndār nīrādi
maṛaindojuku māndar palar.
279. Kaṇaikoditu yālkōđu s'evvituān kappa
viṇaipađu pālāl koļal.
280. Malittalum niṭṭalam vēñdā ulakam
palitta dolittu viđin.

CHAPTER 28—ON IMPROPER CONDUCT

271. A man's five senses will laugh within at the false conduct of a deceitful mind.

272. Of what avail is a man's saintly mien, if his mind is bent on evil?

273. The ascetic appearance of one who has no strength of will, is like that of an ox grazing in the guise of a tiger.

274. Committing evil under the mask of holiness is like the hunter lying in wait for birds.

275. The hypocrisy of one who professes asceticism lands one in endless troubles.

276. There is none so hardened in vice as one who though hollow at heart, wears the mask of saintliness.

277. This world contains (many) men who like the Kunri seed are fair of face but foul of heart.

278. There are many insincere men who frequent sacred waters to pass for holy men.

279. The arrow, though straight is deadly; the *yāl* though crooked is sweet. Let people be judged by their actions.

280. If persons abstain from deeds condemned by the world there is no need either for tonsure or for matted locks.

CHAPTER 29—KALLAMAI

281. Ellāmai vēṇḍuvān enbān enaittonrum
kallāmai kākkataṇ neñcu.
282. Ul̄attāl ul̄alum titē piṭanporuļaik
kallattāl kalvēm eṇal.
283. Kaļavīṇāl ākiya ākkam alaviṇandu
āvadu pōlak keđum.
284. Kaļavīṇkaṇ kanriya kātal viļaivīṇkaṇ
viyā viļumam tarum.
285. Aruļkaruti aṇbuḍaiyar ātal poruļkarutip
poccāppup pārppārkaṇ il.
286. Alaviṇkaṇ niṇruolukal āṛṭār kaļavīṇkaṇ
kanriya kāta lavar.
287. Kaļaveṇnum kār ařivu āṇmai alaveṇnum
āṛṭal purindārkaṇ il.
288. Alavařindār neñijat tarampōla niṣkum
kaļavařindār neñjiř karavu.
289. Alavalla s'eytānkē vīvar kaļavalla
maṛraiyā tēṛṭā tavar.
290. Kalvārkkut tallum uyirnilai kallārkkut
tallātu puttē lulaku.

CHAPTER 29—ON NON-STEALING

281. He who wants to command respect must guard his mind against robbing others.

282. It is a sin to lust for another's belongings.

283. Ill-gotten wealth however vast comes to nought.

284. Inordinate desire to steal brings in its train endless suffering.

285. Can ever grace and love be found in one who exploits the unwary.

286. Those who have a burning desire to steal cannot walk in the path of virtue.

287. The dark thought of stealing is absent in those who are alive to the value of life.

288. Virtue dwells in the person of known probity; deceit dwells in persons addicted to stealing.

289. Those who know nothing else than stealing will indulge in unrighteous acts and forthwith perish.

290. Their very bodies fail the defrauding. The world of the gods fail not the upright.

CHAPTER 30—VĀYMAI

291. Vāymai enappađuvadu yādeniñ yādonrum
tīmai yilāta s'olal.
292. Poymmaiyum vāymai iđatta puraitirnda
napmai payakkum epiñ.
293. Tanneñi jařivadu poyyařka : poyttapiñ
tanneyeñē tanngaic cuđum.
294. Ullattāl poyyā dolukip ulakattār
ullattuł ellām uļan.
295. Manattođu vāymai moliyiñ tavattođu
dānañcey vāriñ talai.
296. Poyyāmai yanña pugađillai : eyyāmai
ellā ařamum tarum.
297. Poyyāmai poyyāmai āřriñ ařampiřa
s'eyyāmai s'eyyāmai nañru.
298. Puřantūymai nīrāp amaiyum : akantūymai
vāymaiyāř kāňap pađum.
299. Ellā viļakkum viļakkalla : sānđörkkup
poyyā viļakkē viļakku.
300. Yāmmeyyāk kađavatruł illai enaittonrum
vāymaiyiñ nalla piřa...

CHAPTER 30—ON TRUTH

291. What is truth but unsullied utterance?

292. Even untruth has the stamp of truth, if it is free from harm.

293. Let none utter a falsehood against his conscience lest it should torment him.

294. One sits high in the hearts of all who is true to oneself.

295. Far greater than a benefactor or an ascetic is one whose words come from the depths of truth.

296. One's renown is rooted only in truth; it leads one easily to every other virtue.

297. Practise truth, you need not practise any other virtue.

298. Water cleanses the body; truth cleanses the soul.

299. All lamps are not lamps. To the great the lamp of truth is the lamp.

300. In all the scriptures we have read, there is no virtue greater than truth.

CHAPTER 31—VEKULĀMAI

301. S'elliḍattuk kāppān s'ipankāppān : alliḍattuk kākkinen kāvakkāl en.
302. S'ellā iḍattuc ciṇantītu : s'elliḍattum illataṇin tiya piṇa.
303. Maṛttaḷ vekuliyai yārmāṭṭum tiya piṛattal ataṇān varum.
304. Nakaiyum uvakaiyum kolluñ ciṇattin pakaiyum ulavō piṇa.
305. Tappaittān kākkin s'ipankākka : kāvakkāl tappaiyē kollum s'ipam.
306. S'ipameṇnum s'ērndāraik kolli ipameṇnum ēmap puṇaiyai cūḍum.
307. S'ipattaip poruleṇru koṇdavan kēdu nilattaraindān kaipiļaiyā daṇru.
308. Ipareri tōyvanna ipnā s'eyipum puṇarin vekulāmai naṇru.
309. Ulliya ellām uḍaneytum ullattāl ullān vekuli enin.
310. Iṛandār iṛandār aṇaiyar : s'ipattait tuṇandār tuṇandār tuṇai.

CHAPTER 31—ON NOT GETTING ANGRY

301. He who restrains his wrath where it can be vented shows real restraint. What does it matter whether one restrains it or not in an unavailing hour?

302. Anger is bad even where it is unavailing; but where it can be effectively exercised there is no worse evil.

303. Do not get angry with any one; for out of anger springs forth a host of evils.

304. Is there any enemy other than anger that kills both joy and pleasure?

305. If a man were to guard himself let him restrain anger. Otherwise anger gets the better of him.

306. Anger destroys even one's kindred who is the canoe of his life.

307. The ruin of one who nourishes wrath is as certain as the injury to one's hands when beat on the ground.

308. It is better you show no wrath even against one who inflicts on you harm scorching you like a thousand-tongued flame.

309. Banish anger from your mind; you get all that you long for.

310. Men given to wrath are one with the devil; Men free from it are one with the immortals.

CHAPTER 32—INNĀSEYYĀMAI

311. Sīrappiṇḍuñi celvam periṇum piṛarkkiṇṇā
s'eyyāmai māśaṛṛār kōl.
312. Kaṛuttiṇṇā s'eytavak kaṇṇum maṛuttiṇṇā
s'eyyāmai māśaṛṛār kōl.
313. S'eyyāmaṛ cerṛārkum innāda s'eytapin
uyyā vilumam tarum.
314. Innās'ey tārai oṛuttal avarnāṇa
naṇṇayañ ceytu viḍal.
315. Aṛivināñ ākuva duṇḍō piṛitiṇṇōy
tannōypōl pōṛṭāk kaḍai.
316. Innā eṇattāñ uṇarntavai tunnāmai
vēṇḍum piṛaṅkaṇ s'eyal.
317. Eṇaittāñum eññāṇṛum yāṛkkum maṇattāñām
māṇaccey yāmai talai.
318. Taṇṇuyirk kiṇṇāmai tāṇarivāñ eṇkolō
maṇṇuyirk kiṇṇā s'eyal.
319. Piṛarkkiṇṇā muṛpakal s'eyyin tamakkkiṇṇā
piṛpakal tāmē varum.
320. Nōyellām nōys'eytār mēlavām : nōy s'eyyār
nōyip̄mai vēṇḍu pavar,

CHAPTER 32—ON NOT DOING EVIL

311. It is the nature of the spotless not to inflict suffering on others, though by it they may get wealth and renown.

312. It is the nature of the stainless not to resist evil.

313. Even our vengeance for a wanton injury results in our own unbearable sorrow.

314. The noblest revenge is to put the foe to the blush by our acts of kindness.

315. What profiteth one's reason, if one does not feel others, sufferings as his own and guard against them ?

316. Avoid all that causes pain to others.

317. It is the supremest virtue not to commit at any time even slight injury to others.

318. How is it a man inflicts injury upon others knowing how painful it would be to himself ?

319. As the night follows day, evil that we do recoils on us.

320. All sufferings befall those who inflict harm on others. Those who desire immunity from suffering never commit injury.

CHAPTER 33—KOLLĀMAI

- 321. Aṛavīṇai yāteṇil kollāmai : kōṭal
piṛavīṇai yellām tarum.
- 322. Pakuttuṇḍu palluyir ḍombutal nūlōr
tokuttavarṇuḷ ellām talai.
- 323. Oṇṭāka nallatu kollāmai : maṛṭataṇ
piṇṭārap poyyāmai naṇṭu.
- 324. Nallā ṣenappaṇuvadu yādeṇin yādonaṇrum
kollāmai sūlum neṇi.
- 325. Nilaiyafiji nittārul ellām kolaiyafijik
kollāmai sūlvāṇ talai.
- 326. Kollāmai mēṛkoṇ dolukuvāṇ vālnālmēl
sellādu uyiruṇṇum kūṛu.
- 327. Tannuyir nippīṇum seyyarka tāṇpiri
tiṇṇuyir nikkuṇ viṇai.
- 328. Naṇṭākum ākkam perideṇṇum sāṇṭorkkuk
konṭākum ākkam kaḍai.
- 329. Kolaivīṇaiyar ākiya mākkaḷ pulaivīṇaiyar
puṇmai terivār akattu.
- 330. Uyirudambīṇ nikkiyār eṇbar seyirudambīṇ
sellātti vālkkai yavar.

CHAPTER 33—NOT KILLING

321. If you ask what is the sum total of virtues, it is non-killing ; killing begets sin.

322. All the scriptures emphasise the virtue of hospitality and the creed of non-violence.

323. The crown of all virtues is non-violence. Next comes non-lying.

324. The path of rectitude is the path of non-violence.

325. Far greater than an ascetic who renounces the fleeting world is the follower of non-violence.

326. Yama, the Destroyer of life, never invades the realm where non-violence prevails.

327. Do not commit any act of violence though your life is in peril.

328. The truly great scorn the riches acquired through slaughter.

329. In the eyes of the discerning, men given to slaughter are but churls.

330. Behold the Lazarus, he is guilty of acts of violence in his former birth,

CHAPTER 34—NILAIYĀMAI

331. Nillāta varrai nilaiyīga eṇruṇarum pulları vāṇmai kaḍai.
332. Kūttāt ṭavaikkulāt tarřē : perुñcelvam pōkkum atuvilin daṛru.
333. Aṛkā iyalpiṭṭuc celvam : atupeṭṭal aṛkupa āṅkē s'eyal.
334. Nāleṇa oṇrupōl kātti uyirīrum vāla tuṇarvārp perin.
335. Nācceṭtu vikkulmēl vārāmup nalviṇai mēṛceṇru s'eyyap paḍum.
336. Nerunal ulanoruvan iṇḍillai eṇnum perumai uḍaittiv vulaku.
337. Orupoļutum vālva daṛiyār karutupa kōtiyum alla pala.
338. Kuḍambai taṇittoliyap puļpaṇan daṛře uḍamboṇu uyiriḍai naṭpu.
339. Uranguvatu pōlum sākkādu uṛangi vilippatu pōlum piṭappu.
340. Pukkil amaintiṇu kollō uḍambinu tuccil irunda uyirkku.

CHAPTER 34—INSTABILITY

331. It is contemptible folly to mistake the unstable for the stable.

332. The flow of fortune is like the gathering of a crowd at a concert; its ebb is like the melting of the crowd at its close.

333. Fortune is fickle; if you come by it delay not; put it to proper use.

334. Time seems all laughter; but to the discerning it is a saw sawing away the life of men.

335. Before hiccough arises and before the tongue is paralysed do good that leads to salvation.

336. Yesterday he was but to-day he is not; this is the glory of the earth.

337. One is not sure what awaits him the next moment; but he becomes a prey to a thousand and one thoughts.

338. The attachment of life to the body is like that of a full-fledged bird flying from its broken shell.

339. Death is like sleep, birth is that awakening from sleep.

340. Why should the soul seek a temporary shelter in the perishable body? Is there not a durable habitation for it?

CHAPTER 35—TURAVU

341. Yātaṇiṇ yātaṇiṇ nīngiyāṇ nōtal
atanin atanin ilan.
342. Vēṇdiṇuṇ dākāt tuṭakka tuṭandapin
īndiyāṛ pāla pala.
343. Aḍalvēṇḍum aintāṇ pulattai : viḍalvēṇḍum
vēṇdiya vellām orunku.
344. Iyalpākum nōnbirkon ḫiṇmai uḍaimai
mayalākum maṛṭum peyarttu.
345. Maṛṭum toḍarppāḍu evāṇkol piṭappaṭukkal
uṛṭāṛk kuḍambum mikai.
346. Yāṇeṇa deṇṇum s'erukkaṭuppāṇ vāṇōrkku
uyarnda ulakam pukum.
347. Paṛṭri viḍāa iḍumbaikal paṛṭiṇdaip
paṛṭri viḍāa tavarkku.
348. Talaippaṭṭār tīrat tuṭandār mayanki
valaippaṭṭār maṛṭai yavar.
349. Paṛṭaṛra kāṇē piṭappaṭukkum maṛṭu
nilaiyāmai kāṇap paḍum.
350. Paṛṭuka paṛṭaṛāṇ paṛṭiṇdai : appaṛṭaip
paṛṭuka paṛṭu viḍarku.

CHAPTER 35—RENUNCIATION

341. A man does not suffer pain from whatever things he has renounced.

342. There is endless joy in early renunciation.

343. Subdue your senses and give up all your longings.

344. Renunciation is the mark of asceticism. Any clinging leads to one's delusion.

345. Why talk of other attachments; even our body is a hindrance.

346. He enters the abode of the gods who lays the axe at 'I' and 'mine.'

347. Sufferings seize men of desire.

348. Salvation is for one of renunciation; others get entangled in endless births and deaths.

349. Cut off all attachments; you cut off the tangle of life; otherwise you are caught.

350. Cling fast to Him who is free from all desire. Seek Him for your freedom from attachment.

CHAPTER 36—MEYYUNARTAL

351. Porułalla varṛaiп poruļen ṛuṇarum
marułāpām māpāp piṛappu.
352. Iruṇningi iṇbam payakkum maruṇningi
māṣaṇu kāṭci yavarkku.
353. Aiyattin nīngit teļindārkku vaiyattin
vāṇam naṇiyadu uḍaittu.
354. Aiyuṇarvu eydiak kaṇṇum payamīṇē
meyyuṇarvu illā davarkku.
355. Epporuļ ettaṇmait tāyinum apporuļ
meypporuļ kāṇpa daṇivu.
356. Karriṇdu meypporuļ kaṇḍār talaippaḍuvār
maṛriṇdu vārā neṛi.
357. Örttullam ullatu uṇariṇ orutalaiyāp
pērttulla vēṇḍā piṛappu.
358. Piṛappennum pētaimai nīngac ciṛappennum
s'emporuļ kāṇpa daṇivu.
359. Sārpunārnu sārpu keḍaojukin māṛrajittuc
cārtarā sārtarum nōy.
360. Kāmam vekuli mayakkam ivai mūṇraṇ
nāmam keḍakkeṇu nōy.

CHAPTER 36—TRUE KNOWLEDGE

351. Out of ignorance which mistakes things unreal for things real springs the wretched cycle of births.

352. Men of pure vision are led from darkness to light.

353. To men of unclouded wisdom heaven is nearer than earth.

354. What profits one's perfect senses if one is not endowed with true knowledge.

355. To track all things to their subtlest retreats is true knowledge.

356. Those who have learnt the truth never enter back to this world.

357. There is no fear of one's re-birth if one seeks and finds the truth.

358. Seek the truth to remove delusion ; that is wisdom.

359. Seek the truth on which everything rests ; you will be free from all the ills that assail life.

360. Wipe out the very names of lust, anger and delusion ; you will be wiping out the cause of re-birth.

CHAPTER 37—AVĀVARUTTAL

361. Avāvenpa ellā uyirkkum eññāñrum
tavāap piṇappiṇum vittu.
362. Vēñdunkāl vēñdum piṇavāmai : marṛatu
vēñdāmai vēñda varum.
363. Vēñdāmai yaṇṇa viluccelvam inḍillai :
yāñdum ahdoppa dil.
364. Tūuymai enpadu avāinmai : marṛatu
vāaymai vēñda varum.
365. Arṛavar eṇbār avāarīrār : marraiyyār
arīrāka arīra dilar.
366. Añjuva tōrum arāṇē oruvanai
vañjippa dōrum avā.
367. Avāviṇai arīra aruppiṇ tavāviṇai
tāṇvēñdum arīrāṇ varum.
368. Avā illārkkillākum tuṇbam : ahduṇḍēl
tavāadu mēṇmēl varum.
369. Inbam idaiyaṛātu inḍum avāvennum
tuṇbattuṇ tuṇban keḍiṇ.
370. Arā iyarkai avānippiṇ annilaiyē
pērā iyarkai tarum. "

CHAPTER 37—THE DESTRUCTION OF DESIRE

361. The learned say desire is the eternal seed of life.

362. Do you long for anything? Long for not being born again; this you can achieve if you cease your desires.

363. There is no greater possession than freedom from desire either here or in the world beyond.

364. What is purity of mind but absence of desire ? It will follow if one burns for truth.

365. Only those who have renounced are free; others are not.

366. It is desire that seduces men into sin; Asceticism dreads desires.

367. The desired path of virtue is open to one who kills desire.

368. There is no sorrow for those who are free from desire. Endless sorrows befall men with desire.

369. There is an eternal flow of life's happiness when desire, the evil of all evils, dies out.

370. Give up your insatiable longings; you will be conferring on yourself an eternal life.

CHAPTER 38—ÜL

371. Ākūlāl tōṇrum as'aivinmai kaipporuł :
pōkūlāl tōṇrum mađi.
372. Pēdaip pađukkum ilavūł : ařivakařrum
ākalūł uṛrak kadai.
373. Nuṇṇiya nūlpala karpiṇum maṛṭumtan
uṇmai ařivē mikum.
374. Iruvēru ulakat tiyařkai : tiruvēru :
telliyar ātalum vēru.
375. Nallavai ellām tīyavām : tīyavum
nallavām s'elvañi ceyarķu.
376. Pariyiṇum ākāvām pālalla uyttuc
coriyiṇum pōkā tama.
377. Vakuttān vakutta vakaiyallāl kōti
tokuttārkkum tuyttal aritu.
378. Tuṛappārmaṇ tuppura villār uṛarpāla
ūṭṭā kaliyum egiṇ.
379. Naṇṭānkāl nallavāk kānpavar aṇṭānkāl
allař pađuva devaṇ.
380. Ūliř peruvalli yāvuļa : maṛṭonru
sūliṇum tāṇmun duṛum.

END OF AṄATTUPPĀL

CHAPTER 38—FATE

371. Out of fate springs perseverance which leads to one's fortune. Out of fate springs one's indolence which leads to one's ruin.

372. Fate makes fools of the wise. Fate makes folly pass for wisdom.

373. What if one is a man of subtle learning : one's mind is swayed by fate.

374. Fate has a double sway. It makes the foolish rich and the wise poor.

375. Things favourable become adverse, and the unfavourable favourable.

376. One may lose one's wealth however carefully one may guard it. One may not lose it though he flings it away. It is all ordained by fate.

377. Unless pre-ordained by the divine Disposer, even if a man did pile up a crore it would not be possible for him to enjoy it.

378. The poor could easily renounce the world if fate were to refrain from visiting them with the curse of their past deeds.

379. Why worry about pain and pleasure ? They are all the workings of fate.

380. What is there so potent as Fate ? Even if we devise some way of counteracting it, it takes us by surprise.

END OF ARATTUPPAL

PORUTPĀL

CHAPTER 39—IRAIMĀTCI

381. Paðaikuði kúlamaiccū naþparañ ãrum
uðaiyāñ aras'aruñ ēru.
382. Afijāmai ikai ariyūkkam innāñkum
efijāmai vēndarku iyalpu.
383. Tūngāmai kalvi tuñivuðaimai immūñrum
ningā nilanāl pavañku.
384. Aðanilukkādu allavai níkki maðanilukkā
māna muðaiyadu aras'u.
385. Iyañçalam ittalum kāttalum kātta
vakuttalum valla darañu.
386. Kātcik keleyāñ kaðuñcollañ allanēl
mikkūñrum mannan nilam.
387. In'solāl ittalikka vallārkut tap'solāl
tāñkanda anaittiv vulaku.
388. Murais'eydu kāppāñrum mannavāñ makkañku
iðaiyenñru vaikkap paðum.
389. S'evikaippac corporukkum pañbuðai vēndan
kavikaikkil tangum ulaku.
390. Kodaiali s'enkol kuðiyōmpal nāñkum
uðaiyāñām vēndarku oli.

SECTION I. THE STATE

CHAPTER 39—ON MAJESTY

381. He is a lion among kings, who possesses with an army, a territory, wealth, ministers, allies and a fortress.

382. Fearlessness, liberality, wisdom and energy are the unfailing marks of a King.

383. The ruler of the earth must never be bereft of his sleepless watchfulness, learning and courage.

384. He is an honourable King who swerves not from virtue and abstains from vice.

385. He is the King who is capable of acquiring, preserving and wisely distributing wealth.

386. The world will extol the kingdom of one who is easy of access and who does not indulge in harsh words.

387. He who is not harsh of tongue but full of grace and liberality commands the homage of the world.

388. He is a God among men who shields his subjects.

389. The world is under the sway of the monarch who puts up with bitter counsel.

390. He is a light among Kings who is endowed with liberality, grace, love for his subjects, and a desire for just rule.

CHAPTER 40—KALVI

391. Kaṇka kaṣadaṇak kaṛpavai : kaṛrapin
niṣka ataṅkut taka.
392. Eṇenpa ēṇai eļuttenpa ivviraṇḍum
kaṇnenpa vālum uyirkku.
393. Kaṇṇudaiyar enpavar kaṛṭōr : mukattiraṇḍu
puṇṇudaiyar kallā tavar.
394. Uvappat talaikkūḍi uḷlap pirital
aṇaitte pulavar tolil.
395. Uḍaiyārmuṇ illārpōl ēkkāṭum kaṛṭār:
kaḍaiyarē kallā tavar.
396. Toṭṭaṇaittu ṵrum maṇarkēṇi : māndarkkuk
kaṛṭaṇait tūṭum aṭivu.
397. Yādāṇum nāḍāmal ṵrāmāl epporuvaṇ
sāntuṇaiyum kallāda vāṭu.
398. Orumaikkaṇ tāṇkaṭṭa kalvi oruvaṭku
eļumaiyum ēmāppu uḍaittu.
399. Tāmin puṭuvatu ulakin puṭakkāṇḍu
kāmuṇuvar kaṛṭaṇin tār.
400. Kēḍil viluccelvam kalvi oruvaṭku
māḍualla maṭṭai yavai,

CHAPTER 40—ON LEARNING

391. Faultlessly pursue knowledge and abide by it.
392. Verily the numbers and letters are the eyes of the living one.
393. The learned alone are said to possess eyes ; but they are only sores in the face of the unlettered.
394. The duty of the learned is to delight man by their company. Hunger ever more for it even while parting.
395. Eager like the beggars at the door of the wealthy is the sufferer of knowledge ; the illiterate are held in scorn.
396. The deeper you delve into the earth, the greater will be the flow of water. Likewise knowledge is in proportion to your learning.
397. No country and no place is alien to the learned. How is it that persons remain in ignorance to the end of their lives ?
398. The knowledge that a person gains in one birth stands him in good stead for seven births.
399. The learned thirst for knowledge more and more, because what gives them pleasure, delights the world.
400. The precious undecaying wealth of a man is his learning. All other riches are no wealth at all.

CHAPTER 41—KALLAMAI

401. Arangin̄ri vaṭṭādi yaṛre nirampiya
nūlin̄rik kōṭti koṭal.
402. Kallādān sōṛkā muṛutal mulaiyiraṇḍum
illādāl peṇkāmuṛ ṣaṛru.
403. Kallā tavarum naqinallar kaṛṭarmun
sollā dirukkap peṇin.
404. Kallādān oṭpam kaliyanaṇ ṣāyinum
kolḷār arivuḍai yār.
405. Kallā oruvan takaimai talaippeydu
sollāḍac cōrvu paḍum.
406. Uḷareṇnum māttiraiyar allāl payavāk
kaṭaraṇaiyar kallā tavar.
407. Nuṇmāṇ nujaipulam illāṇ eļihalam
maṇmāṇ puṇaipāvai yaṛru.
408. Nallārkaṇ paṭṭa varumaiyin innātē
kallārkaṇ paṭṭa tiru.
409. Mēṛpiṇḍār āyiṇum kallādār kīlpiṇḍandum
kaṛṭār aṇaittilar pāḍu.
410. Vilangodu makkaṭ anaiyar ilangunūl
kaṛṭārōdu ēṇai yavar,

CHAPTER 41—ON NON-LEARNING

401. Entering an assembly without sufficient knowledge is like playing at a dice board without its knowledge.

402. The desire of the ignorant to speak is like the desire of a woman without breasts claiming womanhood.

403. Blessed are the ignorant if they venture not to address the assembly of the learned.

404. The learned value not the intelligence of the illiterate.

405. The pretensions of the illiterate disappear the moment they launch upon a discussion with the learned.

406. The ignorant just exist ; they are like a piece of barren land.

407. The imposing position of one who lacks penetrating intellect reminds us of the external glitter of clay.

408. Far sweeter is the poverty of the learned than the riches of the ignorant.

409. The highborn ignorant sink low in the scale while the learned even of humble birth are exalted.

410. The ignorant are but beasts by the side of men of wide learning.

CHAPTER 42—KĒLVI

411. Selvattuļ selvam seviccelvam accelvam
selvattuļ ellām talai.
412. Sevikkuṇavu illāda pōldu sīritu
vayiṛukkum iyap paḍum.
413. Seviyuṇavin kēlvi yuḍaiyār aviyuṇavin
āṇṭārōdu oppar nilattu.
414. Karṭilan āyiṇum kēṭka : ahedoruvaṛku
oṛkattin ūṛām tuṇai
415. Iḷukkal uḍaiyuļi ūṛukkōl aṭṭē
olukkam uḍaiyārvāyc col.
416. Eṇaittāṇum nallavai kēṭka : apaittāṇum
āṇṭra perumai tarum.
417. Piļaittuṇarndum pēdaimai s'ollār iļaittuparndu
iṇḍiya kēlvi yavar.
418. Kēṭpiṇum kēlāt takaiyavē kēlviāl
tōṭkap paḍata sevi.
419. Nuṇangiya kēlviyar allār vaṇangiya
vāyin̄ar āṭal aritu.
420. Seviyin s'uvaιuṇarā vāyunarvin mākkal
aviyipnum vālinum en.

CHAPTER 42—ON HEARING

411. The wealth of all wealth is the wealth of hearing. It outtops all other wealth.

412. Men think a little of the stomach only when the ear is not fed.

413. Those mortals who feast their ears with learning are one with the immortals with their sacrificial offerings.

414. Though devoid of learning let one fill one's ear with knowledge. It is his prop in his hour of gloom.

415. The counsel of the upright is like a staff over a slippery ground.

416. Listen to wholesome counsel however meagre; for out of it springs great good.

417. Men of searching understanding do not speak foolishly even in a thoughtless mood.

418. The ear that is not filled with understanding is really deaf.

419. Men that lack subtle understanding lack modesty in speech.

420. What avails it whether men live or die, if they merely satisfy the palate and not feed the ear with wisdom.

CHAPTER 43—ARIVUDAIMAI

421. Aṛivu aṛṭam kākkum karuvi: sēruvārkkum uḷalikkal ākā aran.
422. Senra idattāl selavitāt tituorī naṇriṇpāl uyppatu aṛivu.
423. Epporuļ yāryārvāy kēṭpiṇum apporuļ meyporuļ kāṇpa tařivu.
424. Enporuļa vākac celaccollit tāṇpiṭarvāy nuṇporuļ kāṇpa tařivu.
425. Ulakan taļliyatū oṭpam : malartalum kūmpalum illadu aṛivu.
426. Evvatu uṛaivadu ulakam ulakattōđu avvatu uṛaivadu aṛivu.
427. Aṛivudaiyār āvatu aṛivār : aṛivilār ahdaļi kallā tavar.
428. Añjuvadu añjāmai pētaimai : añjuvadu añjal aṛivār tolil.
429. Ediradāk kākkum aṛivipārkkku illai adira varuvadōr nōy.
430. Aṛivudaiyār ellām uḍaiyār : aṛivilār ennuḍaiya rēṇum ilar.

CHAPTER 43—ON KNOWLEDGE

421. The weapon of wisdom saves one from evil.
It is a citadel which cannot be destroyed by the foe.

422. Wisdom bridles the wandering mind, keeps
it away from evil and bids it tread the right path.

423. Wisdom seeks the truth of all things which
are heard or uttered.

424. Wisdom unravels things subtle and seeks
them in others.

425. To befriend the world is wisdom ; and wisdom
is not inconstant like the flower that blossoms and fades.

426. To be one with the world is wisdom.

427. Wisdom knows the future but not ignorance.

428. It is folly not to fear what must be feared.
It is wisdom to fear what must be feared.

429. Men of foresight who guard themselves
against coming events know no distress.

430. The wise possess everything ; but the poor
are the unwise rich.

CHAPTER 44—KURRAM KĀTAL

431. S'ērukkum s'iṇamum s'iṇumaiyum illār
perukkam perumita nīrttu.
432. Ivaṇalum māṇpiṇanta māṇamum māṇā
uvakaiyum ētam iṇaikku.
433. Tīṇaittuṇaiyām kuṇram varṇum paṇaittuṇaiyāk
kolvar paṇināṇu vār.
434. Kuṇramē kākkka poruṇākak kuṇramē
aṇram tarūum pakai.
435. Varumuṇṇark kāvātāṇ vālkkai erimuṇṇar
vaittūru pōlak keḍum.
436. Taṇkuṇram nikkip piṇarkuṇram kāṇkiṛpiṇ
eṇkuṇram ākum iṇaikku.
437. S'eyarpāla s'eyyātu ivariyāṇ s'elvam
uyaṛpāla taṇṇik keḍum.
438. Paṇṇullam eṇṇum ivarapmai eṇṇullum
eṇṇap paṇuvatonaṇu aṇṇu.
439. Viyavaṇka eṇṇāṇrum taṇṇai : nayavaṇka
naṇṇi payavā viṇṇai.
440. Kātala kātal aṇiyāmai uykkiṛpiṇ
ētila ētilār nūl.

CHAPTER 44—ON RESTRAINING FAULTS

431. Exalted is the wealth that is free from pride, wrath and lust.

432. Niggardliness, empty honour, blind favouritism, are all the faults of a King.

433. Even the slightest fault looms large in the eyes of those who dread dishonour.

434. Guard against your error as you would your wealth. For error spells your ruin.

435. Like a piece of straw in a consuming flame, will be destroyed the life of one who does not guard against faults.

436. What fault will befall a King who is free from guilt and detects guilt in others ?

437. The hoarded wealth of the miser who fails in his offices perishes.

438. A clutching greedy heart that knows no charity commits the greatest folly.

439. Let not conceit enter your heart at any time of your life ; do not run after trifles.

440. Of what avail are the designs of the foe, if one does not betray one's secrets ?

CHAPTER 45—PERIYĀRAIT TUṄAIKKŪTAL

- 441. Aṛaṇaṛintu mūtta aṛivuḍaiyār kēṇmai
tiṇaṇaṛintu tērndu koṭal.
- 442. Urṭanōy nikkī uṛāamai muṇkākkum
perṛiyārp pēṇik koṭal.
- 443. Ariyavaṭṭuḷ ellām aritē periyāraip
pēṇit tamarāk koṭal.
- 444. Tammiṛ periyār tamarā olukutal
vaṇmaiyuḷ ellām talai.
- 445. Sūlvārkaṇ ḥāka olukalāṇ mannavan
sūlvāraic cūlntu koṭal.
- 446. Takkār iqattanāyt tāṇoluka vallāṇaic
cerṛār s'eyakkiṭandatu il.
- 447. Idikkum tuṇaiyārai ḥālvārai yārē
keḍukkum takaimai yavar.
- 448. Idippārai illāda ēmarā mannan
keḍuppār ilāṇum keḍum.
- 449. Mutalilārkku ütiyam illai : mataiyyām
sārpilārkku illai nilai.
- 450. Pallār pakaikoṭalin pattaḍutta tūmaittē
nallār toḍarkai vitāl.

CHAPTER 45—ON ASSOCIATION WITH ELDERS

441. The friendship of virtuous men of mature wisdom is to be appreciated and secured.

442. Seek the friendship of those who can remove existing distress and guard against future.

443. To seek and win the alliance of the great is the rarest of all blessings.

444. To follow in the footsteps of those that are greater than oneself is the crown of one's strength.

445. Verily the ministers are the eyes of the monarch ; let the monarch have tried ones.

446. No adversary can ruin the King who relies on his efficient counsellors.

447. None can harin the ruler who seeks the wholesome counsel of his ministers though bitter.

448. The King who is not guarded by men of firm counsel will perish even though he has no enemies.

449. Is there profit without capital ? Is there security for the monarch devoid of wise counsellors ?

450. Greatly injurious is the forsaking of the friendship of the good ; it is like encountering single-handed many foes,

CHAPTER 46—SİRРИНАÑ CĒRĀMĀI

451. Sirriqam añjum perumai : sirumaitan
surramac cūlndu viṭum.
452. Nilattiyalpān nirtirin daṛṭākum : māndarkku
ipattiyalpu aduākum ariyu.
453. Maṇattānām māndarkku uparcci ; iṇattānām
innān enappaḍum col.
454. Maṇattulatu pōlak kāṭṭi oruvaṛku
iṇattulatu ākum ariyu.
455. Maṇantūymai s'eyviṇai tūymai iraṇḍum
iṇantūymai tūvā varum.
456. Maṇamtūyārku eccamnaṇ ṛākum : iṇamtūyārku
illaināṇ ṛākā viṇai.
457. Maṇanalālam manuyirkku ākkam : iṇanalālam
ellāp pukalum tarum.
458. Maṇanalālam naṇkuḍaiya rāyipum sāṇṛōrkkku
iṇanalālam ēmāp puḍaittu.
459. Maṇanalattīṇ ākum maṭumai : maṭ ḫahdum
iṇanalattīṇ ēmāppu uḍaittu.
460. Nalliṇattīṇ ūnkun tuṇaiyillai : tlyiṇattīṇ
allaṭ paḍuppatūum il.

CHAPTER 46—ON AVOIDING LOW COMPANY

451. The great dread the company of the ignoble, for the ignoble delight in the company of the mean.

452. Water smacks of the soil ; The wisdom of man takes the colour of the company he keeps.

453. It is the mind that helps a man to gain knowledge : but it is one's association that makes people say what sort of man he is.

454. One's wisdom partakes of the nature of one's mind and one is known by the company he keeps.

455. Purity of mind and purity of action are of a piece with the purity of one's associates.

456. A good progeny awaits the pure. There is no effort of one endowed with good company but bears fruit.

457. Company of the pure brings one all glory.

458. The wise may be pure in mind. Good company is the source of one's strength.

459. Heaven awaits the pure of heart ; verily it is the reward of good company.

460. There is no greater evil than the company of the wicked,

CHAPTER 47—TERINDU S'EYAL VAKAI

461. Alivatūum āvatūum āki valipayakkum
ūtiyamum sūlntu s'eyal.
462. Terinda iṇattodu tērndeṇic ceyvārkku
arumporuļ yātoprum il.
463. Ākkam karuti mutalilakkum s'eyvinai
ūkkār arivuḍaiyār.
464. Telivi lataṇait toḍankār iḷivennum
ētappādu afju pavar.
465. Vakaiyaṭac cūlādu elutal pakaivaraip
pāttip paḍuppadōr āru.
466. S'eytakka alla s'eyakkeḍum : s'eytakka
S'eyyāmai yāṇum keḍum.
467. Ennit tuṇika karumam : tuṇindapin
enṇuvam enbadu iłukku.
468. Āṛrin varundā varuttam palarninru
pōṛriṇum pottup paḍum.
469. Nanṛāṛra lulun tavaruṇdu : avaravar
paṇbaṇindu āṛṭāk kaḍai.
470. Ellāta enṇic ceyalvēṇum ; tammodu
kollāda kollādu ulaku,

CH. 47—ON ACTION AFTER DUE DELIBERATION

461. After much deliberation over profit and loss and the final gains, launch on a task.

462. Nothing is impossible for those who act after listening to the counsel of persons of known probity.

463. The wise do not approve of the action of those who lose their capital anticipating some distant gain.

464. Men who dread ignominy never embark on a work without deliberation.

465. A thoughtless expedition only fosters the might of one's foes.

466. To do a thing which ought not to be done is to court trouble ; to fail to do a thing which ought to be done is to land oneself in ruin.

467. Begin your task after much deliberation. To think after launching action is to court a grievous blunder.

468. An ill-organised scheme though supported by many goes to pieces.

469. Even a good scheme falls through if we do not divine aright the disposition of men.

470. Let not the king do any unwise act lest the world should hold him in scorn.

CHAPTER 48—VALIYARITAL

471. Viṇaivaliyum taṇvaliyum māṭṭān valiyum
tuṇaivaliyum tūkkic ceyal.
472. Olvatu aṇivatu aṇintataṇ kaṇtangic
celvārkkuc cellādadu il.
473. Uḍaittam valiaṛiyār ūkkattin ūkki
iḍaikkāṇ murindār palar.
474. Amaindāngu oļukāṇ aļavaṛiyān tannai
viyandān viraindu keđum.
475. Pilipēy sākāṭum accuiṭum appaṇḍam
sāla mikuttup peyin.
476. Nunikkombar ēriṇār ahdiṇandu ūkkīn
uyirkiruti āki viṭum.
477. Āṭriṇ aļavařindu īka : atuporul
pōṛti vaļanku neři.
478. Āku āru aļaviṭṭitu āyiṇum kēḍillai
Pōku āru akalāk kađai.
479. Alavařindu vālātān vālkai uļapōla
illākit tōṇrāk keđum.
480. Uļavarai tūkkāta oppuravu āñmai
vaļavarai vallaik keđum.

CH. 48—ON KNOWING THE ENEMY'S STRENGTH

471. A king must act after measuring the strength of his plan, his own resources, the strength of the enemy and that of the ally.

472. Nothing is impossible for them who know the nature of their task and throw themselves heart and soul into it.

473. Many kings have failed in the middle of their enterprise, for they have launched on it in their blind ignorant zeal.

474. He who is ignorant of the might of his foe and who thinks too much of himself will come to grief.

475. The axle of a cart breaks even under the overload of a peacock's feathers.

476. Over-vaulting ambition perishes.

477. Let your charity be according to the measure of your wealth. That is the way to preserve it.

478. No harm comes of one's small earnings. Let not one's expense out-run one's income.

479. The seeming prosperity of the extravagant perishes.

480. The fortune of one, lavish of charity beyond measure, goes to rack and ruin,

CHAPTER 49—KĀLAM ARITAL

481. Pakalvellum kūkaiyaik kākkai : ikalvellum vēndarkku vēṇḍum poludu.
482. Paruvattō ḍoṭṭa oļukal tiruvipait tirāmai ārkkum kayiru.
483. Aruvinai eṇba uļavō karuviyāl kālam ariṇdu s'eyin.
484. Nālan karuttinum kaikūḍum kālam karuti iḍattāṛ s'eyin.
485. Kālan karuti iruppar kalankātu fiālan kāruntu pavar.
486. Ukkam uđaiyān ođukkam porutakar tākkaṛkup pērum takaittu.
487. Polleṇa ānkē puṛamvērār kālampārttu uļvērppar olli yavar.
488. S'erunaraik kāṇiṇ s'umakka : iṛuvarai kāṇiṇ kilakkām talai.
489. Eytāṛ kariyaduliyaintakkāl annilaiyē s'eytaṛ kariya s'eyal.
490. Kokkokka kūmpum paruvattu: marrataṇ kuttokka s'irtta iḍattu,

CHAPTER 49—ON KNOWING THE TIME

481. During the day the crow conquers the owl.
So the monarch who wishes to defeat the enemy must
choose the proper time.

482. Action at the appropriate hour is the rope
that holds for ever the Goddess of Fortune to the King.

483. Is there anything impossible if one acts at
the right time and with the proper equipment?

484. One can succeed in the attempt to conquer
the world if the right time and the right place are
chosen.

485. He who without any fear aims at the con-
quest of the world will await the season for it.

486. The self-restraint of the mighty is like the
drawing back of the fighting ram just before its attack.

487. The wise will not fly into a passion when
assailed ; they allow their anger to smoulder within
till the right time comes.

488. Bow before the enemy till the time of his
destruction. When the hour comes, strike him down.

489. Do not let slip a golden opportunity ; when
the hour dawns, attempt the impossible.

490. When the time is not ripe, be still as a
heron. But at the ripe hour, attack the enemy without
missing your aim.

CHAPTER 50—IDAN ARITAL

491. Todangaṭka evviṇaiyum ellaṛka muṛṭum
iḍankanda pinnal latu.
492. Muraṇs'ernta moymbi ḡavarkkum aran's'erndām
ākkam palavum tarum.
493. Āṛṭārum āṛṭi aḍupa : iḍanaṭindu
pōṛṭarkaṇ pōṛṭic ceyin.
494. Eṇṇiyār eṇṇam ilappar iḍanaṭindu
tunniyār tunnič ceyin.
495. Neḍumpunaluļ vellum mutalai : adumpunalin
nīngiṇ atanaip piṛa.
496. Kaḍalōḍā kālval neḍunter kaḍalōḍu
nāvāyum ḍḍā nilattu.
497. Añjāmai allāl tuṇaivēṇḍā eñjāmai
eṇṇi iḍattāṇ seyin.
498. Sīṛupadaiyāṇ s'eliḍam s'erin uṛupadaiyāṇ
ūkkam alindu viḍum.
499. Sīṛainaḷanum sīṛum ilareṇīṇum māṇdar
uṛainilattōḍu oṭṭal aritu.
500. Kālāl kaḷariṇ nariaḍum kaṇañjā
vēlāl mukatta kaḷiṇ.

CHAPTER 50—ON KNOWING THE PLACE

491. Scorn not the foe; embark not on any action till you secure a coign of vantage to overwhelm him.

492. Even to men of great valour and power, manifold are the advantages yielded by a fortress.

493. Even the weak are able to win if they choose the right place to assail the foe.

494. If a king stations himself at a right place the conquering foe loses all hope.

495. The crocodile in waters deep overpowers all ; once it leaves the waters, he falls an easy prey to its foes.

496. The strong wheeled lofty chariot cannot cross the seas, nor can ocean sailing ships move on land.

497. If one selects a suitable place by one's discretion, no other help is needed.

498. Ruined will be the strength of one who takes a large army to a place where the enemy of small forces is entrenched.

499. A people may not have either strength or strongholds ; still it is difficult to fight with them on their own soil.

500. A mad elephant that kills the bold spearman is killed even by a jackal when it gets stuck up in the mire.

CHAPTER 51—TERINDU TELITAL

501. Aṛamporuḷ iñbam uyiraccam nāṅkin
tiṇamterindu tēṭap paḍum.
502. Kudippiprandu kurṛattin nīngi vaḍuppariyum
nāṇuḍaiyāṇ kāṭṭē telivu.
503. Ariyakaṛru āśaṛṭār kaṇṇum teriyunkāl
iñmai aritē veliṛu.
504. Guṇanāḍik kurṛamum nādi avaṛṭuḷ
mikainādi mikka koṭal.
505. Perumaikkum ēṇaic ciṇumaikkum tattam
karumamē kāṭṭalaik kal.
506. Aṛṭārait tēṭutal ōmpuka : maṛṭavar
paṛṭilar nāṇār paļi.
507. Kāṭṭamai kandā arivaraṇyārt tēṭutal
pēdaimai ellān tarum.
508. Tēṭān piṇḍait teṭindāṇ valimūṭai
tīrā idumbai tarum.
509. Tēṭaṇka yāraiyum tēṭātu : tēṭndapiṇ
tēṭuka tēṭum poruḷ.
510. Tēṭān teṭivum teṭindāṇkaṇ aiyuṛavum
tīrā idumbai tarum.

CH. 51—ENGAGING SERVANTS AFTER TEST

501. One should be chosen after putting one to a fourfold test of righteousness, wealth, inclination and fear of life and death.

502. One of good family, free of faults, and possessed of a wholesome fear of sin, should be chosen.

503. One may be an unblemished man and of vast learning: but it is rare to find one free from ignorance.

504. Examine the good and bad in a person and judge his character according to what predominates in his composition.

505. One's own deed is the touchstone of one's greatness and littleness.

506. Choose not persons who have no kith and kin, and who possess : no social instincts, they will be callous of heart and dread no crime.

507. It is the height of folly to choose the ignorant blinded by affection.

508. To choose a stranger without knowing his traits results in one's grief.

509. Let men be chosen with deliberate care ; when once the choice is made, let no suspicions crump into your soul.

510. To choose men with no forethought and to suspect them will land you in endless woes.

CHAPTER 52—TERINDU VINAIYĀTAL

511. Nañmaiyum timaiyum nādi nalampurinda tañmaiyān ālap pađum.
512. Vāri perukki valampađuttu uṛravai ārāyvān seyka viñai.
513. Añparivu tēriam avāñmai iñgānkum nañkuđaiyān kattē telivu.
514. Eñaivakaiyāl tēriyak kañnum viñaivakaiyān vērākum māndar palar.
515. Arindār̄ric ceykis̄pārku allāl viñajitān sīrāndāneṇu ēvarpār ṣan̄ru.
516. Seyvāñai nādi viñainādik kālattōdu eyda uñarndu seyal.
517. Idan̄ai idapāl ivan̄mudikkum eñrāyndu adan̄ai avan̄kañ viđal.
518. Viñaikkurimai nādiya piñrai avañai atarkuriya nākac ceyal.
519. Viñaikkañ viñaiyuđaiyān kēñmaivē ṣāka niñaippāñai ningum tiru.
520. Nāđōrum nāđuka mannan viñaiseyvān kōđāmai kōđādu ulaku.

CH. 52—ON APPOINTMENT ACCORDING TO MERIT

511. After examining the good and the bad, cling to the good.

512. He who taps all productive sources and guards against losses is the true servant.

513. Choose men, who are endowed with love, wisdom, clever vision and freedom from covetousness.

514. Position corrupts even the men of our own deliberate choice.

515. Let worth prevail. Let not blind affection dictate the choice of men.

516. The thing to be done, the proper person for it and the appropriate time for doing it, must all be duly weighed.

517. Let the king be first convinced of the competency of a person ; then he shall allow him to move freely in the sphere of his appointed task.

518. Choose men of approved merit and then make them worthy of the station.

519. Prosperity deserts one who suspects the motives of a servant ever loyal to his work.

520. Let them not swerve from the right path ; for on them rests the just conduct of the world.

CHAPTER 53—SURRANTALAL

521. Par̄ar̄ra kaṇṇum paṭamaipā rāttutal
sur̄attār kaṇṇē uḷa.
522. Viruppaṛāc cur̄am iyaiyin aruppaṛā
ākkam palavun tarum.
523. Alavalāvu illātān vālkkai kuṭavalāk
kōḍinri nīrniṭain daṛru.
524. Sur̄attāl sur̄rap paḍaoļukal selvantān
perṭattāl per̄ra payan.
525. Koḍuttalum ins'olum āṭṭin aḍukkiya
sur̄attāl sur̄rap paḍum.
526. Perunkoḍaiyān pēṇān vekuļi avanin
marunkoḍaiyār mānilattu il.
527. Kākkai karavāk karaintuppum : ākkamum
appani rārkkē uḷa.
528. Podunōkkān vēndān varis'aiyā nōkkin
adunōkki vālvār palar.
529. Tamarākit tar̄ur̄antār sur̄ram amarāmaik
kāraṇam iṇṭi varum.
530. Ulaippirindu kārapattiṇ vandāpai vēndān
ilaittirundu eṇṭik koṭal.

CHAPTER 53—ON CHERISHING ONE'S KINDRED

521. It is one's own kith and kin that cherish their old attachments to men out of suit with fortune.

522. One's unceasing kinship is the source of all one's fourtune.

523. The life of one with no kin will be like over-flowing waters of a tank with no bund.

524. The value of one's wealth consists in a life surrounded by one's kinsmen.

525. One delights in the company of one generous of heart and suave of speech.

526. Nothing excels on earth the love of one large of heart and free of wrath, but shares it with the rest.

527. Fortune smiles on one of like disposition.

528. The king must not be indifferent to one's deserts but reward people according to their merit.

529. Reject none on the score of disagreement. Men who have become estranged will flock to you.

530. Let the king embrace his estranged kith and kin by redressing their grievances.

CHAPTER 54—POCCĀVĀMAI

531. Iranta vekuliyin tītē sīranda
uvakai makilcciyin sōrvu.
532. Poccāppuk kollum pukalai arivinai
nicca nirappukkon rānku.
533. Poccāppārk killai pukalmai atuulakattu
eppālnū lōrkkun tuṇivu.
534. Accam uḍaiyārk karaṇillai : āngillai
poccāp puḍaiyārkku naṇku.
535. Munnuṛak kāvādu ilukkiyān tanpilai
piṇṇūru irangi viḍum.
536. Ilukkāmai yārmāṭṭum eḍrum valukkāmai
vāyiṇ atuoppa dil.
537. Ariya enṭu ākāta illaipoc cāvāk
karuviyāl pōṛṭic ceyin.
538. Pukalntavai pōṛṭic cevalvēṇḍum : s'eyyātu
ikaṇṭārkku elumaiyum il.
539. Ikaṇṭcciyir ketṭārai ulluka tāmtam
makilcciyin mainturum pōltu.
540. Ulliyatū eytal elituman mārrumtān
ulliyatu ullap periṇ.

CHAPTER 54—AGAINST FORGETFULNESS

531. Forgetfulness which cometh of mad joy is more dangerous than wild wrath.

532. Poverty freezes knowledge. Forgetfulness blights one's reputation.

533. Fame is not for the thoughtless, so say the scriptures of the world.

534. Of what avail is a citadel to a crown, what good availeth the thoughtless.

535. Who is not on his guard against impending evil, rues his folly.

536. There is no greater good than to be ever on the vigil.

537. Nothing is impossible for the thoughtful.

538. No good awaits him in birth-to come who fails of his noble deeds.

539. When drunk with delight, remember those who have perished through wilful neglect.

540. No task is difficult to the thoughtful and diligent.

CHAPTER 55—S'ENKÖNMAI

541. Örntukan ḥōdādu iṛaipurindu yārmāṭṭum
tērndus'ey vahdē muṛai.
542. Vāṇōkki vālum ulakellām : mappavan
kōṇōkki vālum kuḍi.
543. Antaṇar nīṛkum aṛattīkum ādiyāy
niṇratu mappavan kōl.
544. Kuḷitaļļik kōlōccu māniла mappan
ađitaliļi niṛkum ulaku.
545. Iyalpuļik kōlōccu mappavan nāṭṭa
peyalum viļaiyuļum tokku.
546. Vēlanru venri taruvatu: mappavan
kōlatūum kōṭādu eniṇ.
547. Iṛaiķakkum vaiyakam ellām : avanai
muṛaiķakkum muṭṭac ceyiṇ.
548. Eṇpadattān orā muṛais'eyyā mappavan
tanpadattāl tāṇē keḍum. .
549. Kuḍipuṛan kāttōmbik kuṛṛan kađital
vaḍuvanru vēndan tolił.
550. Kolaiyiṛ kodiyārai vēndoruttal, painkuļ
kaļaikaṭ ṭataṇođu ḡer,

CHAPTER 55—ON RIGHTEOUS SCEPTRE

541. Strict enquiry, and impartial justice mark the rule of a just monarch.

542. The world looks to rain for its existence. The subjects look to the sceptre for their existence.

543. The king's sceptre is the standing proof of Brahminical books and their teachings.

544. The world falls at the feet of a great King who wields the sceptre for his subjects' welfare.

545. Both seasonal rains and waving corn are seen in the land of a righteous monarch.

546. Victory is won not by the spear but by the unswerving sceptre of a monarch.

547. The king protects the whole world and justice protects him if unfailingly admonished.

548. The king who does not administer impartial justice goes to ruin.

549. To punish crime is the duty, not the fault of the king who attends to the welfare of his subjects.

550. Punishing murderers with death is like plucking out weeds among the crops.

CHAPTER 56—KODUNKÖNMAI'

551. Kolaimēr kōndāril kođitē alaimērkoñdu
allavai s'eytolukum vēndu.
552. Vēlođu niñřān iđuepratu pōlum
kōlođu niñřān iravu.
553. Nāđorūm nāđi muřais'eyyā mannavan
nāđorūm nāđu keđum.
554. Kūļun kuđiyum orunkijakkum kōlkōdic
cūlātu s'eyyum aras'u.
555. Allarpaț tārrādu aludakan pīraprē
selvattait teÿkkum pađai.
556. Mannarkku mannutal s'enkōnmai ; ahdiñrēl
mannāvām manmarkku oli.
557. Tuļiimmai fālattirku eṛraṛrē vēndap
aliinmai vālum uyirkku.
558. Inmaiyyin iññādu uđaimai muřais'eyyā
mannavan kōrkilp pađin.
559. Muřakōdi mannavan s'eyyin uṛaikōdi
ollātu vānam peyal.
560. Āpayan kūprum ; arutolilor nūlmarappar ;
kāvalap kāvān eniñ.

CHAPTER 56—ON UNRIGHTEOUS RULE

551. The unrighteous king who oppresses his subjects is more cruel than the one who leads the life of a murderer.

552. The wielder of the sceptre asking for gifts, is like the spearman asking the way-farer 'give.'

553. That country will perish any day whose monarch does not administer justice day by day.

554. That king who allows his sceptre to bend indiscriminately will lose his wealth together with his subjects.

555. Are not the tears, shed as a result of oppression, the weapons which destroy the prosperity of the monarch ?

556. Good Government makes one's rule enduring. Where it is not found, his lustre will not last long.

557. The people who live under a graceless king suffer like the earth unvisited by drops of rain.

558. Where people possess a king, who does not enforce justice, wealth does not confer more happiness than poverty.

559. Were the king to rule unjustly, the Heavens would withhold rains.

560. If the protecting monarch fails in his duties, the yield of cows will diminish and Brahmans with their six duties will forget their Vedas,

CHAPTER 57—VERUVANTA SEYYĀMAI

561. Takkānku nādit talaiccellā vanṇattāl
ottāngu oruppatu vēndu.
562. Kaṭitōcci mella. eṛika ; nedituākkam
nīngāmai vēṇdu pavar.
563. Veruvanta s'eytolukum venkōlaṇ āyin
oruvantam ollaik keḍum.
564. Iṛaikaṭiyān enṛuraikkum inṛāccol vēndan
uṛaikaḍuki ollaik keḍum.
565. Aruñicevvi inṛā mukattāṇ peruñicelvam
pēeykaṇdu annadu uḍaittu.
566. Kaḍuñcollaṇ kaṇnilaṇ āyin neduñicelvam
nidinṛi ānkē keḍum.
567. Kadumoliyum kaiyikanda ṭandamum vēndan
aḍumuraṇ tēykkum aram.
568. Inattāṛri enṛāda vēndan s'ipattāṛric
cīṛiṇ s'irukum tiru.
569. S'eruvanda pōltiṇ s'irais'eyyā vēndan
veruvandu veytu keḍum.
570. Kallāṛp piṇikkum kaḍunkōl ; atuvalladu
illai nilakkup porai.

CHAPTER 57—ON TYRANNY

561. A righteous king investigates and fittingly punishes the wrongdoer so that he may not repeat it.

562. If you wish enduring prosperity behave as if you punish excessively, but do it mildly.

563. The tyrant who terrifies his subjects will soon perish.

564. That king whom people speak of as a tyrant will rapidly perish.

565. The great wealth of a king who is inaccessible and assumes a fearful look, is no better than in the possession of a demon.

566. The abundant wealth of a king who utters harsh words and puts on unkind looks will not last long.

567. Severity in speech and excess in punishment are like the file which removes his capacity to destroy (his enemies).

568. The prosperity of a king who does not consult his advisers but makes them the victims of his fury will shrink.

569. If a king who has no fortress meets a foe, he will be ruined by fear.

570. No burden is harder for the earth to bear than the cruel sceptre wielded by the unwise.

CHAPTER 58—KAÑÑÖTTAM

571. Kaññöttam ennum kaliperun kārikai
uñmaiyan uñduiv vulaku.
572. Kaññöttattu ulladu ulakiyal ; ahdilär
uñmai nilakkup poçai.
573. Pañepām pādaçku iyaipuinrēl : kaññenpām
kaññöttam illāta kañ.
574. Ulapōl mukattevan seyyum alavinal
kaññöttam illāta kañ.
575. Kaññirku anikalam kaññöttam ahdiñrēl
puñnenru uparap paðum.
576. Maññödu iyainda marattanaiyar kaññödu
iyandukañ ñoda tavar.
577. Kaññöttam illavar kaññilar ; kaññudaiyār
kaññöttam iñmaiyum il.
578. Karumam sítaiyāmal kaññöda vallarkku
urimai yuðaittiv vulaku.
579. Oruttār̄um pañpiñär kaññumkañ nōdip
poñuttār̄um pañpē talai.
580. Peyakkañdu nañjuñdu amaivar nayattakka
nākarikam vēñdu pavar.,

CHAPTER 58—ON KINDLINESS

571. The world exists because of the existence of the most beautiful virtue called kindness.

572. The world lives through kindness ; those who do not have it are a burden to the earth.

573. What is the use of a song that could not be enjoyed ? Likewise, what is the use of the eyes that have no kindness ?

574. What is the use of one's eyes if they do not beam with immeasurable love ?

575. Kindness is the fitting ornament for the eyes. They are a sore, where it is absent.

576. Those whose eyes do not reflect love resemble trees that stand on the earth.

577. Verily they are blind who have no kindly look.

578. The world belongs to a king who can do his duty and yet be courteous.

579. It behoves a king to put up with the doer of harm and even be kind to him.

580. Those who wish to acquire loveable urbanity will knowingly swallow even the poison served.

CHAPTER 59—ORRĀTAL

- 581. Oṛṭum uraisāṇḍra nūlum ivaiiraṇḍum,
terrenka manṇavaṇ̄ kan.
- 582. Ellārkkum ellām nikalpavai eññāṇḍum
vallaṇṭital vēndan̄ tolil.
- 583. Oṛriṇāṇ̄ oṛriṇ̄ poruḷteriyā manṇavaṇ̄
korram kolakkidandadu il.
- 584. Viṇais'eyvār tañicuṇṭam vēṇḍatār eṇṭānku
anaivaraiyum ārāyvadu oṛṭu.
- 585. Kadāa uruvodu kaṇṇañjādu yāṇḍum
ukāamai vallatē oṛṭu.
- 586. Tuṇṭantār paṇivattar āki iṇḍandārāyndu
eṇ'seyiṇḍum s'ōrviladu oṛṭu.
- 587. Maṇṭaintavai kēṭkavaṇṭāki aṇṭintavai
aiyappāṇ̄ illatē oṛṭu.
- 588. Oṛṭoṛṛit tanta poruḷaiyum maṇṭumōr
oṛriṇāl oṛṭik koṭal.
- 589. Oṛṭoṛṭu uṇṭarāmai ālka ; uṭaṇṇmūvar
s'ōṛṭokka tērap paṇḍum.
- 590. S'iṇṭappaṇ̄iya oṛriṇḍkaṇ̄ s'eyyaṇ̄ka ; s'eyyiṇ̄
puṇṭappaṇḍuttāṇ̄ ākum maṇai.

CHAPTER 59—ON SPIES

581. Verily the two eyes of a king are espionage and the celebrated code of laws.

582. A king's duty is to get day to day knowledge of everything that happens.

583. The sure way of achieving success for a king is to get correct information from spies.

584. Espionage consists of watching all people, to wit, the king's employees, his relations and his enemies.

585. An able spy puts on undoubted disguise, does not fear when detected, and never reveals his purpose.

586. A spy in the guise of an ascetic should gather information however difficult and should never be tired whatever be the troubles.

587. A spy should secure knowledge of things secret and should have no doubt about his information.

588. One must get confirmed the information supplied by one spy, by that of another.

589. Let the engagement of one spy be not known to another. Accept the information supplied independently by three spies.

590. Let not a king honour the spy publicly ; for, by so doing he will be letting out his own secret.

CHAPTER 60—ÜKKAMUDAIMAI

591. Uḍaiyar eṇappaḍuvadu ūkkam ; ahdillār uḍaiyatu uḍaiyarō marṛu.
592. Ul̄lam uḍaimai uḍaimai ; poruḷuḍaimai nillātu nīnki viḍum.
593. Ākkam iļandēm eṇruallāvār ūkkam oruvantam kaittuḍai yār.
594. Ākkam atarviṇāyc cellum as'aivilā ūkkam uḍaiyā nuļai.
595. Vellattu aṇaiya malarnīṭtam ; māndartam ul̄lattu aṇaiyadu uyaru.
596. Ul̄luvadu ellām uyaruullal ; marṛatu tallīnum tallāmai nīrttu.
597. Sītaividattu olkār uravōr ; pudaiambin paṭṭuppāḍu ūṇṭun kaļiṇu.
598. Ul̄lam ilātavar eytār ulakattu valliyam eṇṇum s'erukku.
599. Pariyatu kūrnkōṭṭatu āyinum yānai verūnum pulitāk kuṇḍ.
600. Uramoruvaṛku ullā verukkai ; ahdillār maram ; makkaļ ātalē vēru.

CHAPTER 60—ON EXERTION

591. One's real possession is one's exertion. If one does not have it, can one be said to really possess anything else?

592. Exertion alone is one's wealth; inconstant material wealth will pass away.

593. Those who possess constant exertion will not grieve over the loss of their wealth.

594. Prosperity will discover a route to a person of undaunted will.

595. The length of a watery plant is determined by the depth of the water. Likewise the greatness of a person is proportionate to the strength of his will power.

596. In all acts and deeds, let exertion be one's ideal. Even if it were unattainable, its presence is enough.

597. The elephant stands undaunted despite piercing arrows; so too, a person of strong will, will not get discouraged even in a losing concern.

598. A man of no strong will, cannot win the esteem of the world for his action.

599. Even the huge elephant with sharp tusks dreads the attacking tiger.

600. One's strength is one's exertion. Without it persons are only trees in the form of men.

CHAPTER 61—MAṬIYINMAI

601. Kuḍiyennum kuṇṭā viłakkam maṭiyennum
māṣṭra māyntu keđum.
602. Maṭiyai maṭiyā olukal kuḍiyaik
kuḍiyāka vēñdu pavar.
603. Maṭimaṭik koṇḍolukum pēdai piṛanda
kuḍimaṭiyum taṇṇipum mundu.
604. Kuḍimaṭindu kuṛṭam perukum maṭimaṭindu
māṇḍa uñāṭri lavarkku.
605. Neđunir maṛavi maṭituyil nāpkum
keđunirār kāmak kalan.
606. Paḍiyuḍaiyār paṛṭamaintak kaṇnum maṭiyuḍaiyār
māṇpayan eytal aridu.
607. Iḍipurindu ellums'ol kēṭpar maṭipurindu
māṇḍa uñāṭrii lavar.
608. Maṭimai kuḍimaikkāṇ tangintan onnārkku
aḍimai pukutti viḍum.
609. Kudiāṇmai ulvanda kuṛṭam oruvan
maṭiāṇmai māṭrak keđum.
610. Maṭiyilā mannavan eytum aḍiyalandāṇ
tāaya tellām orunku.

CHAPTER 61—AGAINST SLOTH

601. If sloth extends its darkness it will extinguish the lustrous lamp of one's family.

602. Those who wish the esteem of their family should never encourage sloth.

603. The family of the fool who hugs sloth in his own lap fades away before him.

604. Faults will be many among those who are devoid of exertion and will result in the ruin of their families.

605. Procrastination, carelessness, slippage and sleep are the four boats fondly entered into by those who go to ruin.

606. Even when the wealth of the rulers of all earth is within his reach, the slothful will hardly derive any great benefit from it.

607. Lovers of idleness with no praiseworthy exertion will be the butt of disgrace and will receive words of rebuke.

608. If sloth comes to stay in one's family, it will make one the slave of one's enemies.

609. By conquering sloth, one can wipe out the reproach that has come over one's family.

610. All the universe once measured by ~~the~~ God will be with the king of no sloth,

CHAPTER 62—ĀLVINAIYUDAIMAI

611. Arumai uđaitteñru as'avāmai vēñdum :
perumai muyarci tarum.
612. ViñaiKKañ viñaikeđal ömpal viñaiKKuřai
tirndāriñ tirndāriñ ulaku.
613. Tañānmai ennum takaimaikkañ tankirrē
vēñānmai ennum serukku.
614. Tañānmai illātāñ vēñānmai pēđikai
vēñānmai pōlak keđum.
615. Inbam viļaiyāñ viňaiviļaivāñ tankēlir
tuñban tuđaittūñrum tūñ.
616. Muyařci tiruvinai yākkum : muyarriñmai
iñmai pukutti viđum.
617. Mañiyulāl māmukaři yēba : mañiyilāñ
tañulāl tāmaraiyi nāl.
618. Pořiyinmai yārkkum paliyanru ařivařindu
ālvīñai iñmai paři.
619. Deyvattāñ ākādu epiñum muyarcitan
meyvaruttak kūli tarum.
620. Ūlaiyum uppakkam kāñpar ulaiviprit
tañadu uñiařru pavar,

CHAPTER 62—ON PERSEVERANCE

611. “Do not give up (your task) saying ‘O’ It is very difficult.” The art of doing it comes of exertion.

612. Do not give up your task in the middle ; for the world will abandon those who leave their task unfinished.

613. The greatness which consists in helping others dwells in the virtue of persevering effort.

614. The service of one with no persevering effort is vain like the sword wielded by a hermaphrodite.

615. One who does not seek pleasure but delights in work will be a pillar of support to one’s relatives in their sorrow.

616. Exertion achieves wealth ; absence of it brings on poverty.

617. Goddess of misfortune dwells in sloth ; the Goddess of fortune lives in exertion.

618. Ill-luck is no disgrace ; but it is a disgrace if one does not exert himself as to what should be done.

619. Though fate should ordain failure, bodily exertion will yield its own reward.

620. Those who labour hard, undaunted by obstacles will overcome destiny.

CHAPTER '63—IDUKKANALIYĀMAI

621. Id̄ukkaṇ varunkāl nakuka : atāṇai
aduttūrvadu ahdoppa dil.
622. Vellat taṇaiya id̄umbai aṇivudaiyān
ullattin ul̄lak kedum.
623. Id̄umbaikku id̄umbai paḍuppar id̄umbaikku
id̄umbai paḍāa tavar.
624. Maṇuttavāy ellām pakāduappān ur̄ra
id̄ukkaṇ id̄arppādu udaittu.
625. Adukki variṇum alivilān ur̄ra
id̄ukkaṇ id̄ukkaṇ paḍum.
626. Ar̄em en̄uallal paḍupavō per̄ēmenru
ōmbutal tērrā tavar.
627. Ilakkam uḍambu id̄umbaikku en̄u kalakkattaik
kaiyārāk kollātām mēl.
628. In̄bam vilaiyān id̄umbai iyalpenpān
tuṇbam ur̄utal ilāṇ.
629. In̄battuļ in̄bam vilaiyatān tuṇbattuļ
tuṇbam ur̄utal ilāṇ.
630. Innāmai in̄bam eṇakkoḷin ākuntan
onnār vilaiyuñ ciṇappu.

END OF ARASIVAL

CHAPTER 63—ON COURAGE

621. Laugh over your obstacles ; nothing like it to push them further and further.

622. Troubles like a flood will be overcome by a courageous thought rising in the minds of the wise.

623. The courageous will be causing sorrow to sorrow itself.

624. Just as the buffalo drags a cart through miry depth, one who fights on will overcome his difficulties.

625. The troubles of one who braves a series of adversity wear out and disappear.

626. Will those who do not during prosperity exultingly say “we are rich”, cry out (during adversity) “Oh, we are destitute” ?

627. The great know that the body is ever the target of trouble and will not regard trouble as trouble at all.

628. He who never gives way to sorrow, will not long for pleasure ; he will regard trouble as quite natural.

629. He who does seek for pleasure in pleasure will not be vexed in sorrow.

630. One who regards trouble as pleasure will gain the elevation which his enemies desire (for themselves).

END OF KINGSHIP

ANGAVIYAL

CHAPTER 64—AMAICCU

631. Karuviyum kālamum s'eykaiyum s'eyyum
aruviṇaiyum māṇḍadu amaiccu.
632. Van̄kaṇ kuḍikāttal kaṛṭaṇital ālvīṇaiyōḍu
ainduḍan māṇḍadu amaiccu.
633. Pirittalum pēṇik koṭalum pirindārp
poruttalum valladu amaiccu.
634. Teritalum tērndu s'eyalum orutalaiyāc
collalum valladu amaiccu.
635. Aṛaṇaṇindu ḥāṇramainda s'ollāṇeñ ḥāṇrum
tiṇaṇaṇindān tērccit tuṇai.
636. Matinuṭpam nūlōḍuḍaiyāṛkku atinuṭpam
yāvula muṇṇiṛ pavai.
637. S'eyaṛkai yaṛindak kaḍaittum ulakat
tiyaṛkai yaṛindu s'eyal.
638. Aṛikonṇu ariyāṇ eniṇum uṛuti
ulaiyirundāṇ:kūṭal kaḍan.
639. Paļudeṇnum mantiriyyiṇ pakkattuļ tevvōṛ
elupatu kōḍi uṛum.
640. Muṛaippaḍac cūlntum muḍivilavē s'eyvar;
tiṛappāḍu ilā a ṭavar,

SECTION II. LIMBS OF THE STATE

CHAPTER 64—ON MINISTERS

631. He is the minister who finds out the means, the time, the deed and its full accomplishment.

632. A minister should have five qualities ; tenacity of purpose, birth in a respectable family, welfare of the people, profound learning and perseverance.

633. A minister must be able to separate a foe from his ally, befriend allies and reunite separated allies.

634. A minister should study the consequences of an act and carry it successfully by a decisive speech.

635. He is a helpful counsellor who is righteous and considerate in his speech, and always knows how to act.

636. To a keen intellect combined with learning no difficulty stands in the way.

637. Even though you know the rules, act in conformity with the world opinion.

638. Though a king listens not to wise words it is the duty of the minister to speak firmly to him.

639. A treacherous minister by the king's side is equal to seventy crores of enemies.

640. Ministers who have no requisite ability will leave a task unfinished though well begun,

CHAPTER 65—SOLVANMAI

641. Nānalam eṇnum naṇaṇ uḍaimai : annalam
yānaṭat tulṭadūum aṇṭu.
642. Ākkamum kēḍum adaṇāl varutalāl
kāttōmbal s'ollinkaṇ s'ōrvu.
643. Kēṭtārp piṇikkun takaiyavāyk kēṭārum
vēṭpa molivadāñ col.
644. Tiṇaṇindu s'olluka s'ollai ; aṇānum
poruṇum adaṇiṇ ūnku il.
645. S'olluka s'ollaip piṇtōrs'ol accollai
vellums'ol iṇmai yaṇindu.
646. Vēṭpattām s'ollip piṇars'ol payan̄kōḍal
māṭciyiṇ māṣaṇṇar kōl.
647. S'olalvallaṇ s'ōrvilaṇ aṇjāṇ avapai
ikalvellal yārkkum aritu.
648. Viraindu toṇikēṭkum fiṭalam nirantinītu
s'ollutal vallārp peṇin.
649. Palas'ollak kāmuṇuvār manramā s'āṛra
s'ila's'ollal tēṛṭā tavar.
650. Iṇarūlttum nāṭā malaranaiyar karṭadu
uṇara viritturaiyā tār,

CHAPTER 65—ON GOOD SPEECH

641. The virtue of good speech is greater than all the other good qualities found in one.

642. As both prosperity and ruin are caused by words, a minister must guard against imperfection in his speech.

643. The minister must use such words as have the effect of strengthening the approval of those who agree and differ.

644. Speak having regard to one's capacity to listen ; for there is no greater virtue nor wealth than that.

645. Speak out what you have to say only after knowing that your own argument will not be turned against you.

646. A good minister wins the approval of the listener by persuasive speech.

647. A clever speaker is neither tired nor fearful ; none can defeat him in a debate.

648. Cogent reasoning and soft speech can bring the people over to one's side.

649. Those who cannot say a few words correctly will evince a desire to speak much.

650. Those who cannot explain well what they have learnt resemble the odourless flowers with their petals open.

CHAPTER 66—VINAITTÜYMAI

651. Tuṇainalam ākkam tarūum : vinainalam
vēṇdiya vellān tarum.
652. En̄rum oruvatal vēṇḍum pukalođu
naṇri payavā viṇai.
653. Ōotal vēṇḍum olimālkum s'eyvinai
āadum ennum avar.
654. Idukkkaṇ pađiqum ilivanda s'eyyār
nađukkāṛra kātci yavar.
655. Er̄en ṣuirankuva s'eyyaṛka : s'eyvāṇēṇ
maṛraṇṇa s'eyyāmai naṇru.
656. İn̄rāl pas'i kāṇpāṇ āyiqum s'eyyaṛka
sāṇṛōr paļikkum viṇai.
657. Palimalain deydiya ākkattin s'aṇṛōr
kaļinal kuravē talai.
658. Kađinda kađindurār s'eydārkku avaitām
muđindālum pilai tarum.
659. Alakkonda vellām alappōm : ilappinum
piṛpayakkum naṛpā layai.
660. Calattār porułs'eydu ēmārttal pas'umaṇ
kalattuṇnır peydiri i.yaṛṭu.

CHAPTER 66—ON PURITY IN ACTION

651. A man's friends bring prosperity to him ; but his good acts fetch him his wish.

652. That deed must always be discarded which does not promote virtue and produce fame.

653. Those who wish to become great must always avoid deeds which darken the lustre of their reputation.

654. Even adversity does not prompt men of unswerving purity to do mean things.

655. Desist from deeds which you may regret later ; but if you once happen to do such a deed, repeat it not.

656. Though you find your mother starving, do not do anything which will be condemned by the great.

657. Better the poverty adopted by the great than the wealth resulting from sin.

658. Those who do knowingly forbidden things will suffer in the end, although they may succeed in doing them.

659. What is secured by causing tears to others will be lost with tears. But good deeds will result in good later.

660. A minister who promotes his king's resources by fraud is like one who tries to store up water in a pot of unburnt clay.

CHAPTER 67—VINAIT TITPAM

661. Viṇaittiṭpam eṇpadu oruvan maṇattiṭpam
maṛraiya ellām piṇa.
662. Üṣorāl uṛrapin olkāmai ivviraṇdin
ārenpar āyndavar kōl.
663. Kaḍaikkoṭkac ceytakkatu āṇmai iḍaikkotkin
eṭṭā vilumam tarum.
664. S'ollatal yārkkum elītu : ariyavām
s'olliya vanṇañ ceyal.
665. Viṇeydi māṇḍār viṇaittiṭpam vēndan̄kan
ūṇeydi ullap paḍum.
666. Eṇṇiya eṇṇiyāñku eytupa eṇṇiyār
tiṇṇiyar ākap periṇ.
667. Uruvukanḍu ellāmai vēṇḍum : uruḷperumtērkku
accāni appār uḍaittu.
668. Kalangādu kanda viṇaikkaṇ tulangādu
tūkkkan kaḍindu s'eyal.
669. Tuṇbam uṭavaratiṇum s'eyka, tuṇivāṛṭi
iṇbam payakkum viṇai.
670. Eṇaittiṭpam eytiyak kaṇnum viṇaittiṭpam
vēṇḍārai vēṇḍadu ulaku.

CHAPTER 67—ON RESOLUTENESS

661. Determination in action is one's resolution. All others are nothing.

662. Ministers versed in lore will not do unprofitable deeds, and if they do, they will not regret it.

663. A clever minister publishes a deed after its completion; if it becomes public in the intermediate stage, it will end in trouble.

664. It is easy for one to say, but it is difficult to do it in the said manner.

665. The resolution of a thoughtful and good minister in strengthening his monarch will earn all praise.

666. Firm of purpose, ministers carry out their resolution.

667. Do not despise one for lack of personality. Does not the little nail of the chariot keep the wheel going?

668. What you have clearly decided to do, do it without hesitation and delay.

669. Be resolute in deed which ends in happiness, though troublesome at the beginning.

670. The world will not esteem him who has no determined will, notwithstanding his other strong virtues.

CHAPTER 68—VINAIS'EYAL VAKAI

671. S'ülcci muđivu tuñiveytal attuñivu
tälcciyul tangutal titu.
672. Tünguka tüngic ceyaṛpāla : tüngar ka
tüngātu s'eyyum viŋai.
673. Ollumvāy ellām viŋainan̄ē : ollakkāl
sellumvāy nōkkic ceyal.
674. Viŋaipakai yenřirandin eccam niŋaiyunkāl
tiyeccam pōlat teřum.
675. Porulkaruvi kālam viŋaiyiđaŋodu aintum
irulṭira enŋic ceyal.
676. Muđivum iđaiyūrum muřriyāngu eydum
pađupayaŋum pārttuc ceyal.
677. S'eyviŋai s'eyvān s'eyalmuřai avviŋai
ullařivān ullan koļal.
678. Vinaiyān viŋaiyākkik kōđal naŋaikavul
yāŋaiyāl yāŋaiyāt tarru.
679. Naṭṭarkku nalla s'eyalin viraintatē
oṭṭarai yoṭṭik koļal.
680. Urāis'iřiyār ulnađungal aňjik kuraiperin
koļvar periyārp paŋindu.

CHAPTER 68—ON THE MEANS OF ACTION

671. Decision is the result of deliberation. It is harmful to rest it low.

672. Delay such things as call for delay. But never delay that which cannot be delayed.

673. Achieve a thing wherever possible; if it were not possible adopt a cautious policy.

674. An unfinished deed and an unfinished fight will like a half extinguished fire, cause ultimate harm.

675. Do a thing after carefully deliberating on five things: resources, means, the time, the nature of the deed, and the place.

676. In doing a thing, weigh deeply your aim, the hindrances and the final gain thereof.

677. The manner in which a thing should be done is to be determined after consulting an expert.

678. Use one act to achieve another just as one wild elephant is used to capture another.

679. It is much more urgent to secure the alliance of one's enemies, than to do good to one's friends.

680. Fearing that their weak king may quake with fear, ministers will bow before superior kings and accept their terms.

CHAPTER 69—TŪTU

681. Anpuḍaimai āṇra kuḍippiṭattal vēndavām paṇpuḍaimai tūturaippān paṇpu.
682. Aṇbaṛivu ārāynda s'olvaṇmai tūturaippārkku īṇri yamaiyāta mūṇṛu.
683. Nūlāruļ nūlvallan ākutal vēlāruļ venri viṇaiyuraippān paṇpu.
684. Aṛivuruvu ārāynta kalvi im mūṇṛan s'erivudaiyān selka viṇaikku.
685. Tokac collit tūvāta nikkī nakaccolli naṇri payappadān tūtu.
686. Karṛukkaṇ afijān s'elaccoilik kālattāl takkadu aṛivatām tūtu.
687. Kaḍaṇaṛindu kālam karudi iḍaṇaṛindu eṇṇi uraippān talai.
688. Tūymai tuṇaimai tuṇivuḍaimai immūṇṛin vāymai valiyurappān paṇpu.
689. Viḍumāṛṭram vēndārkku uraippān vaḍumāṛṭram vāysōrā vaṇka ḡavaṇ.
690. Iṛuti payappinum eñjādu iṛaivariku uṛuti payappadām tūtu.

CHAPTER 69—ON EMBASSY

681. The characteristics of an ambassador are loveability, noble birth and other qualities which evoke the monarch's respect.

682. Love, wisdom, ability to talk with full knowledge, are the three indispensable qualities of an ambassador.

683. A skilful ambassador who wishes to gain his mission among other monarchs wielding the spear must be more learned than the learned.

684. Only those who have wisdom, personality and mature scholarship must be sent on a mission.

685. A good ambassador is he who can talk cogently and sweetly and who is not offensive even in saying things that are disagreeable.

686. The envoy must be learned, fearless, persuasive and expedient.

687. The best envoy states his case convincingly knowing his duty at the proper time and place.

688. The qualifications of a true envoy are morality, loyalty to his monarch and courage.

689. He who does not falter even when faced with personal danger is fit to deliver his king's message.

690. A true envoy delivers his message even at the risk of death,

CHAPTER 70—MANNARAIC CĒRNDOLUKAL

691. Akalādu aṇukādu tikkāyvār pōlka
ikalvēndarc cērndoļuku vār.
692. Mannar viļaipa viļaiyāmai mapparān
mappiya ākkam tarum.
693. Pōṛṭiṇ ariyavai pōṛṭal : kađuttapin
tēṛṛutal yārkkum aritu.
694. S'eviccollum sērnda nakaiyum avittolukal
ānra periyār akattu.
695. Epporulum ḍrār toḍarār maṛru apporuļai
viṭṭakkāl kēṭka maṛai.
696. Kuṛippaṛindu kālan karudi veruppila
vēṇḍupa vēṭpac colal.
697. Vēṭpana s'olli vinaiyila eññāñrum
kēṭpiṇuſi collā viḍal.
698. Ilaiyar ipamuraiyar en̄ikalār ninra
oliyōdu olukap pađum.
699. Kolappaṭṭem en̄rennik kollāta s'eyyār
tułakkāṛra kāṭci yavar.
700. Paļaiyam en̄akkarudip paṇpalla s'eyyum
keļutakaimai kēđu tarum,

CHAPTER 70—ON CO-OPERATION WITH KING

691. Those who personally serve the monarch do not go too near him or too far away from him, like those who warm themselves by the fire side.

692. Not to covet those things which are desired by the monarch produce lasting wealth.

693. To save himself a minister must avoid gross faults, for it is difficult to please, once being found fault with.

694. In the presence of the great avoid whispering and smiling.

695. Let not the minister lend ear to the king's secret or be inquisitive to know it. But let him listen to it when the king reveals it.

696. Watch the mood of the monarch. Talk to him pleasantly and inoffensively.

697. Speak desirable things though unasked, but abstain from profitless talk although solicited by him.

698. Do not disrespect a king on the ground of age or kinship, but behave as befits his royalty.

699. Men of high intelligence, respected by a king will not indulge in things revolting to him.

700. To take liberty under the cover of old acquaintance and do unwanted things is to court ill,

CHAPTER 71—KURIPPARITAL

701. Kūrāmai nōkkik kuṛippaṛivāṇ eññāñrum
mārāñir vaiyakku aṇi.
702. Aiyap paḍā adu akattatu uṇarvāṇait
deyvattōdu oppak koṭal.
703. Kuṛippin kuṛippuṇar vārai uṛuppiṇul
yādu koḍuttum koṭal.
704. Kuṛittadu kūrāmaik koḷvārōdu ēṇai
uṛuppōr anaiyarāl vēṇu.
705. Kuṛippin kuṛippuṇarā vāyin uṛuppiṇul
enpa payattavō kaṇ.
706. Aḍuttatu kāṭṭum paḷingupōl nefijam
kaḍuttatu kāṭṭum mukam.
707. Mukattin mudukkuṇaindadu uṇḍō uvappiṇum
kāyiṇun tāṇmun tuṭum.
708. Mukanōkki nirkā aimaiyum akanōkki
uṛraḍu uṇarvāṛp peṭin.
709. Pakaimaiyum kēṇmaiyum kaṇṇuraikkum kaṇṇin
vakaimai yuṇarvāṛp peṭin.
710. Nuṇṇiyam enpār alakkunkōl kāṇunkāl
kaṇṇallatu illai piṛa,

CHAPTER 71—ON READING ONE'S INTENTIONS

701. He who is able to divine one's hidden intentions is a jewel among men on this sea-girt earth.

702. He who would speak out fearlessly what he feels will be regarded equal to God.

703. The king at any cost should secure among his associates one who can discover by intuition another's unexpressed thoughts.

704. Those who are able to discover unexpressed thoughts may be deemed superior to other's service.

705. *Of what avail is the eye, among the organs of sense, if it does not note another's intentions?*

706. Like a mirror that reflects what is near it, the face will show what passes in the mind.

707. Is there anything more expressive than the face which is an index as well as agony ?

708. If you come across one, who can read your face, study one's face as one does yours.

709. The eye proclaims friendliness and hostility to one who can read the message of the eyes.

710. There is no other measuring rod, used by intelligent ministers than the monarch's eye.

CHAPTER 72—AVAIYARITAL

711. Avaiyaṛin dārāyndu s'olluka : s'ollin
tokaiyaṛinda tūymai yavari.
712. İdaiteṛindu naqkuṇarndu s'olluka s'ollin
naḍaiteṛinda naqmai yavar.
713. Avaiyaṛiyār s'ollalmēṛ kolpavar s'ollin
vakaiyaṛiyār : vallatūm il.
714. Oliyārmun olliyar ātal : veḷiyārmun
vāṇs'utai vaṇṇan koṭal.
715. Naṇrenra varṇullum naṇre muduvaruḥ
mundu kiṭavāc cerīvu.
716. Āṭrin nilaitaḷarn daṛre viyanḍulam
eṛruṇarvār munṇar iļukku.
717. Kaṇṭaṇindār kalvi vilangum kaṣaḍaṛac
coṛerital vallār akattu.
718. Uṇarva duḍaiyārmun s'ollal valarvataṇ
pāttiyuḥ nirs'orin daṛu.
719. Pullavaiyuḥ poccāntum s'ollaṛka nallavaiyuḥ
naṇku s'elaccolu vār.
720. Ankaṇattuḥ ukka amiltarrāl tamkaṇattar
aḷlārmun kōṭti koṭal,

CHAPTER 72—ON KNOWING THE ASSEMBLY

711. Men should weigh their words in speaking when addressing an audience.

712. Good people who know the value of the language they employ, must speak noting how their words are received.

713. The learning of those who speak without taking into consideration the assembly addressed or ignorant of the art of speaking can be of no use to them.

714. Before brilliant people be brilliant ; before plain people be as plain as white chalk.

715. The humility to maintain silence before superiors is the best of all good qualities.

716. To be censured by an assembly of the learned wise is like losing one's balance while on the road to salvation.

717. The scholarship of the learned shines brilliantly before those who can appreciate faultless speech.

718. Speaking before the wise is like feeding crops with water.

719. Those who say good things before a good assembly should not even in forgetfulness say the same before the illiterate.

720. Entering an assembly of men of unequal respectability will be like pouring nectar in an unclean courtyard.

CHAPTER 73—AVAIYAÑJĀMAI

721. Vakaiyañindu vallavai vāysōrār s'ollig
tokaiyañında tüymai yavar.
722. Kaññāruļ kaññār eñappađuvar kaññārmun
kaññā s'elaccollu vār.
723. Pakaiyakattuc cāvār eliyar : ariyar
avaiyakattu aññā tavar.
724. Kaññārmun kaññā s'elaccollit tānkaññā
mikkāruļ mikka koļal.
725. Ärđin alavañindu kañka : avaiyafñā
māññam kođuttař poruđtu.
726. Vālođen vankaññar allārkku nūlođen
nuññavai añju pavarkku.
727. Pakaiyakattup pēdikai oļvāl avaiyakattu
añjumavan kaññā nūl.
728. Pallavai kaññum payamilarē nallavaiyuļ
nañku s'elaccollař tār.
729. Kallāta varin kađaiyenba kaññāñindu
nallār avaiyafñju vār.
730. Ulareninum illārođu oppar kañanafñjik
kaññā s'elaccollař tār.

CHAPTER 73—NOT TO BE AFRAID OF ASSEMBLY

721. The expert in the art of speaking will not flounder, addressing an assembly of the learned.

722. Those will be deemed foremost among the learned, who can speak learned things acceptable to the learned.

723. Many die in the field of battle. But few are those who can fear fools addressing an assembly.

724. Speak to the learned what you have learnt, and receive from them much that you have to learn.

725. Understand the full scope of learning and learn, so that you may, without fear, reply effectively in an assembly.

726. Of what use is the sword for the unvaliant ? Likewise of what use is learning for the timid to face an assembly ?

727. The learning of one afraid of an assembly is like the shining sword in the hands of an eunuch in a battle-field.

728. Vain is the versed learning of one who cannot address with profit a learned assembly.

729. The learned who are afraid of a good assembly will be regarded as worse than the illiterate.

730. Dead though alive are those who are afraid to address an assembly on what they have learnt.

CHAPTER 74—NĀDU

731. Tallā vilaiyułum takkārum tālvilāc
celvarum sērvatū nādu.
732. Perumporułāl peṭṭakka tāki arunkēṭṭāl
āṛṛa viļaivadu nādu.
733. Poṛaiyorungu mēlvarunkāl tāngi iṛaivaṛku
iṛaiyorungu nērvatu nādu.
734. Urupas'iyum övāp piṇiyum sērupakaiyum
sērā diyalvadu nādu.
735. Palkuluvum pāls'eyyum uṭpakaiyum vēndalaikkum
kolkuṛumbum illatu nādu.
736. Kēḍariyāk keṭṭa iqattum vaḷankuṇṭā
nādenpa nāṭṭin talai.
737. Irupupalum vāynda malaiyum varupupalum
vallaraṇum nāṭṭirku uṛuppu.
738. Piṇiyinmai s'elvam vilaivuṇbam ēmam
aṇiyenba nāṭṭirkuiv vaindu.
739. Nādenba nāḍā valattanā : nāḍalla
nāḍa valantaru nādu.
740. Āṅkamai veiyiyak kaṇṇum payamindē
vēndamai illāta nādu.

CHAPTER 74—ON THE KINGDOM

731. That is a kingdom which has undiminishing produce, righteous people and fadeless riches.

732. That is a kingdom which has boundless wealth coveted for by other nations and has imperishable fertile resources.

733. That alone is a kingdom which accommodates immigrants and whose king receives taxes willingly paid.

734. That is a kingdom where excessive hunger, incurable diseases and destructive enemies are absent.

735. That is a kingdom where there are not many (disloyal) associations, destructive internal dissensions and disturbing murderous chieftains.

736. That is the top kingdom which is not harassed by an enemy, and which even if harassed does not experience want.

737. Surface and subsoil water, well situated hills from which flow waters and an invincible fort are the limbs of a kingdom.

738. Five are the ornaments of a kingdom—absence of disease, wealth, fertility, happiness and security.

739. That is a kingdom which has rich natural resources. That is no kingdom which yields wealth by toil.

740. Vain is the kingdom which may have all the excellence except harmony between the ruler and the ruled.

CHAPTER 75—ARAN

741. Āṛru pavarkkum aranporuļ añjittan
pōṛru pavarkkum poruļ.
742. Mañinirum mañnum malaiyum aṇinijal
kāḍum uḍaiyadu aran.
743. Uyarvu akalam tiṇmai arumaiin nāṅkiṇ
amaivaraṇ eṇṭuraikkum nūl.
744. Sīrukāppin pēriḍatta tāki uṛupakai.
ūkkam alippadu aran.
745. Koḷaṅkaritāy kōṇdakūlt tāki akattār
nilaikku elitām nīradu aran.
746. Ellāp poruļum uḍaittāy idattutavum
nalāl uḍaiyadu aran.
747. Muṛriyum muṛrādu eṇindum aṇaippaduttum
paṛṭaṅku ariyadu aran.
748. Muṛrāṛṛi muṛri yavaraiyum paṛṭāṛṛip
paṛṭiyār velvadu aran.
749. Muṇaimukattu māṭṭalar sāya viṇaimukattu
viṇeydi māṇḍadu aran:
750. Eṇaimāṭcit tākiyak kaṇnum viṇaimāṭci
illārkaṇ illadu aran.

CHAPTER 75—ON FORTRESS

741. A fortress is important alike to a conquering foe and a timid defender.

742. It is a fortress which has sparkling water, open spaces, hills and cool and shady forests round.

743. Treatises on fortification state that the walls of a stronghold should be lofty, broad, strong and inaccessible.

744. A fortress which has a name as a natural defence cools the heat of the attacking foe.

745. A good fortress is that which is inaccessible, is sufficiently provided and is easily defensible from within.

746. A fortress shall have all things needed by its residents including capable warriors.

747. A good fortress cannot be besieged or taken by storm or be undermined.

748. The inmates of a good fortress can defend themselves even when besieged on all sides.

749. That fortress is famous which makes it possible for its defenders to destroy the besiegers even at the outset.

750. Of what use are these barriers of defence to a stronghold if it possesses no men of valour.

CHAPTER 76—PORUL SEYAL VAKAI

751. Poruļal lavaṛaip poruļākac ceyyum
poruļalladu illai poruļ.
752. Illārai ellārum elluvar ; s'elvarai
yellārum s'eyvar s'iṛappu.
753. Poruļennum poyyā viłakkam iruļukkum
eṇṇiya tēyattuc ceṇṇru.
754. Aṛaṇṇum iṇbamum iṇnum tiṛaṇṇindu
titinṛi vanda poruļ.
755. Aruļodum aṇṇodum vārāp poruļākkam
pullār puraļa viḍal.
756. Uṛuporuļum ulku poruļuntaṇ onṇārt
teṛuporuļum vēndaṇ poruļ.
757. Aruļennum anbiṇ kuļavi poruļennum
s'elvac ceviliyāl uṇḍu.
758. Kunṭeṛi yāṇaippōr kaṇḍarīṭal tankaittoṇru
uṇḍākac ceyvāṇ viṇai.
759. S'eyka poruļaic : cerunar s'erukkaṇkkum
ehku adaṇiṇ kūriya dil.
760. Onporuļ kālppa iyāṛiyārkku enporuļ
eṇṇai iraṇḍum orunku.

CHAPTER 76—ON ACQUISITION OF WEALTH

751. There is nothing else than riches that make insignificant men prominent.

752. All will despise the poor; all will accord honour to the wealthy.

753. The faultless lamp of riches will dispel the darkness (of trouble) in any country to which it is taken.

754. The wealth accumulated justly and without sin will confer virtue and happiness.

755. Let not the king accept the wealth not acquired through mercy and love.

756. Unclaimed wealth, tolls and tributes by the subdued chieftains are the king's property.

757. What is mercy, but the child of love? What is wealth, but the nurse of mercy?

758. The deeds of the wealthy are like elephant fights witnessed from a hill.

759. Store up wealth; no other weapon is sharper than that to destroy the enemy's pride.

760. Amass wealth by lawful means; the other two (virtue and happiness) will follow.

CHAPTER 77—PĀDAI MĀTCI

761. Uruppamaindu ūruañja velpađai vēndan
verukkaiyuļ ellān talai.
762. Ulaividattu ūruañjā vankaṇ tolaividattut
tolpađaikku allāl aritu.
763. Olittakkāl ennām uvari elippakai
nākam uyirppak keđum.
764. Alivinru ařaipōkā tāki valivanda
vankaṇ aduvē pađai.
765. Kūrruđanru mēlvarinum kūđi etirniķum
āřral aduvē pađai.
766. Mařammāđam māñđa valiccelavu tēřram
eņanāŋkē ēmam pađaikku.
767. Tārtāngic celvatu tāŋai: talaivanda
pōrtāngun taŋmai aŋindu.
768. Adaltakaiyum āřralum illeňigum tāŋai
pađaittakaiyāl pāđu peřum.
769. Sirumaiyum sellāt tuŋiyum varumaiyum
illāyiŋ vellum pađai.
770. Nilaimakkaļ sāla udaitteniŋum tāŋai
talaimakkaļ ilvali il.

CHAPTER 77—ON THE VALUE OF AN ARMY

761. A well-equipped and fearlessly conquering army is the foremost wealth of a king.

762. The heroic valour of rallying round the king even in adversity is peculiar to hereditary force, and not to others.

763. The hiss of a cobra stills for ever an army of rats as vast as the ocean.

764. It is a heroic force that is hereditary, undiminished in powers and not undermined by the enemy.

765. A valiant army faces courageously the advancing foe even when led by the God of Death.

766. Heroism, honour, tried policy and fidelity to the king, these four are an army's shelter.

767. That alone is an army which understands the enemy's tactics, and fearlessly advances.

768. An army by mere show can achieve distinction though it may lack bold advance or even self-protection.

769. It is a winning army which has neither littleness, nor irremoveable bitterness and poverty.

770. Of what avail is the army of heroic warriors if there be no general to guide them ?

CHAPTER 78—PĀDAIC CERUKKU

771. Enaimuṇ nillaṇmin tevvir! palareṇai
muṇṇinru kalniṇ ṣavar.
772. Kāṇa muyaleya ambiṇil yāṇai
piṭaitta vēl ēndal iṇitu.
773. Pērāṇmai enpa tarukaṇ : on ṣutṛakkāl
ūrāṇmai maṇataṇ ehku.
774. Kaivēl kaliṇrodu pōkki varupavan
meyvēl paṇiyā nakum.
775. Vilittakaṇ vēlkōn deriya alittu imaippin
ōṭṭanīṇ vankāṇa varkku.
776. Viluppuṇ padātanāl ellām valukkipul
vaikkuntaṇ nālai yeḍuttu.
777. Sulalum is'aivēṇdi vēṇḍā uyirār
kalalyāppuk kārikai nīrttu.
778. Urinuyir afijā maṇavar iraivan
serinuñcīr kūṇral ilar.
779. Ilaitta dikavāmaic cāvārai yārē
piṭaitta doṣukkiṇ pavar.
780. Purandārkaṇ nirmalkac cākarpiṇ sākkadu
irandukōl takka duḍaittu.

CHAPTER 78—ON COURAGE OF THE ARMY

771. O, Enemies! Do not stand in front of our Lord; for many who stood before him are now standing as hero-stones.

772. Better to bear the spear hurled against an elephant, though it misses its aim, than the arrow aimed against a hare in the forest.

773. Fearlessness is a manly virtue; but in distress, mercy is its keen edge.

774. The warrior who hurls his spear against an advancing elephant enjoys to pull it from his body.

775. If the fierce look (of a warrior) winks at a dart aimed at him, it is tantamount to a retreat.

776. Reflecting on the days past, a hero regards those days vain in which he has not received a wound.

777. The anklet is a fitting adornment to warriors who fight fearless of life for a world-wide reputation.

778. Warriors unmindful of their lives in battle will not be daunted even by the wrath of their obstructing monarch.

779. Who can find fault with those (soldiers) who will lay down their lives to fulfil their vow?

780. Ye ! Soldiers, endeavour to earn a death of glory which will move your chief to tears.

CHAPTER 79—NATPU

781. S'eyarkariya yāvuļa naṭpiṇ : atupōl
vinaikkariya yāvuļa kāppu.
782. Niṛainīra nīravar kēṇmai piṛaimatip
piṇnīra pēdaiyār naṭpu.
783. Naviltoṛum nūlnayam pōlum payiltoṛum
paṇbuḍai yālar toḍarpu.
784. Nakutār poruṭṭanru naṭṭal : mikutikkaṇ
mērcen ṣidittār poruṭṭu.
785. Puṇarcci pałakutal vēṇḍā : uṇarcitāṇ
naṭpāṇ kiłainai tarum.
786. Mukanaka naṭpatu naṭpanru : neñjattu
akanaka naṭpatu naṭpu.
787. Alivin avainikkī āruuyttu alivinkaṇ
allal uļappatām naṭpu.
788. Uđukkai iļandavaṇ kaipōla ānkē
iđukkaṇ kaļavatām naṭpu.
789. Naṭpiṛku viṛiṛukkai yātenil koṭpu iṇri
ollumvāy ūṇḍum nilai.
790. Iṇaiyar ivaremakku ipṇamyām eṇru
puṇaiyinum pulleṇnum naṭpu.

CHAPTER 79—ON FRIENDSHIP

781. What is there more important than an ally; and what is more helpful than securing his aid.

782. The friendship of the wise resembles the waxing crescent; the friendship of the unwise fades away like the waning moon.

783. Even as good literature enraptures its reader the attachment of good men increases a king's happiness.

784. Friendship is made not for pleasure but it is a corrective to him who errs on the other side.

785. Friendship is not cultivated by mere acquaintance. It is the harmony that cements the bond of friendship.

786. Smile is no index for friendship. Real friendship makes the heart also smile.

787. Friendship prevents harmful deeds being committed and does beneficial things sharing the other's misfortunes.

788. Friendship removes suffering even as promptly as the hand which clutches the slipping garment.

789. If one asks where friendship abides, it lies in timely aid.

790. Even one may say, "These are my friends; I am deeply attached to them". Yet, it may be insignificant friendship.

CHAPTER 80—NATPĀRĀYTAL

791. Nāḍātu naṭṭaliṛ kēḍillai ; naṭṭapin
viḍillai naṭpāl pavarkku.
792. Āyndāyndu kollāṭān kēṇmai kaḍaimuṛai
tāṇsān tuyaram tarum.
793. Guṇanum kuḍimaiyum kuṛramum kuṇṭā
iṇanum aṇindu yākka naṭpu.
794. Kuḍippiṛandu tāṇkaṇ paṇināṇu vāṇaik
koḍuttum koṭal vēṇḍum naṭpu.
795. Alaccolli alladu iḍittu vaḷakkariya
vallārṇaṭpu āyndu koṭal.
796. Kēṭṭiṇum uṇḍōr uṛuti ; kiḷaiñarai
niṭṭi yaḷappadōr kōl.
797. Ūdiyam enpadu oruvaṛkup pēdaiyār
kēṇmai orī viḍal.
798. Ullaṛka ullam sīrukuva : kollaṛka
allaṛkaṇ āṛṭaṛuppār naṭpu.
799. Keḍunkālaik kaiviḍuvār kēṇmai aḍunkālai
ulliṇum ullasi cuḍum.
800. Maruvuka mās'aṛṭār kēṇmai ; onru ittum
oruvuka oppilār naṭpu,

CHAPTER 80—ON TRUE FRIENDSHIP

791. Nothing causes greater harm than the indiscriminate choice of friends ; for one cannot give up one's chosen friends.

792. The friendship entered into without repeated tests causes grief till the end of one's life.

793. Make friends with one after knowing one's character, ancestry, defects and one's great associates.

794. Even by paying a price secure the friendship of one of noble family who fears a blot on his character.

795. Make after proper test friendship with the wise who make you weep for a crime and chastise when you err.

796. Adversity has its uses, for it is the touchstone that tries the genuine friend.

797. One must regard it as a windfall if one is able to shake off unwise friends.

798. Refrain from doing things which make your heart shrink. Likewise avoid friends who desert you in adversity.

799. Friendship of those who fall off in adversity continues to rankle in your heart of hearts till your death.

800. Count the friendship of the faultless and release yourself even at a price from friends not of approved conduct,

CHAPTER 81—PALAMAI

801. Palamai yeṇappaṇuvadu yādeṇin yādum
kilamaiyaik kīlndidā natpu.
802. Naṭpiṛku ḫṛuppuk kelutakaimai ; maṛṛataṛku
uppuātal sānṛōr kaḍan.
803. Palakiya naṭpevaṇ s'eyyum kelutakaimai
s'eytānku amaiyāk kaḍai.
804. Vilaitagaiyān vēṇdi yiruppar kelutakaiyāl
kēlātu naṭṭar s'eyin.
805. Pēdaimai oṇṛō perunkilamai eṇṛuṇarka
nōtakka naṭṭar s'eyin.
806. Ellaikkāṇ niṇṛār tuṛavār tolaividattum
tollaikkāṇ niṇṛār toḍarpu.
807. Alivanda s'eyyinum anbuāṛār anbin
valivanda kēṇmai yavar.
808. Kēlilukkam kēlāk kelutakaimai vallārkku
nālilukkam nāṭṭar s'eyin.
809. Keḍā valivanda kēṇmaiyār kēṇmai
viḍāar vilaiyum ulaku.
810. Vilaiyār vilaiyap paḍupa paṭaiyārkaṇ
paṇbin talaippiriyaṭ tār,

CHAPTER 81—ON OLD FRIENDSHIP

801. What is old friendship? It is that which willingly submits to friendly interferences.

802. The soul of friendship is perfect freedom. To be of cheer in friendly interference is the duty of the wise.

803. What use is old friendship if one's intimacy does not approve of one's acts?

804. If friends voluntarily do their duty through intimacy the wise accept it with approval.

805. If a friend acts contrary to one's wishes, treat it as not due to ignorance but to intimacy.

806. Old friends may do harm but it is the quality of friendship not to abandon them.

807. Old and loving friends, even when betrayed do not break off in their love.

808. Intimacy is the refusal to hear about friend's faults. Noble friends smile that day when their friends commit faults.

809. The world applauds long established friends who do not forsake one another.

810. Even foes long for those who do not forsake their old and erring friends.

CHAPTER 82—TINATPU

811. Parukuvār pōliṇum paṇbilār kēṇmai
perukalin kuṇṭal iṇītu.
812. Uṛiṇnaṭṭu ariṇorūum oppilār kēṇmai
peṇinum ilappiṇum eṇ.
813. Uṛuvatu sīrtūkkum naṭpum peṇuvatu
koṇvārum kaṭvarum nēr.
814. Amarakattu āṛṭaṛukkum kallāmā annār
tamariṇ taṇimai talai.
815. S'eyduēmañ cārāc ciṇiyavar puṇkēṇmai
eytalīṇ eytāmai naṇru.
816. Pēdai perunkelii naṭpiṇ ariṇuḍaiyār
ēdiṇmai kōḍi uṛum.
817. Nakaivakaiyar ākiya naṭpiṇ pakaivarāl
pattaḍutta kōḍi uṛum.
818. Ollum karumam udāṛrupavar kēṇmai
sollāḍār sōra viḍal.
819. Kanavīṇum iṇṇātu manṇō viṇaivēru
solvēru paṭṭār toḍarpu.
820. Eṇaittum kuṛukutal ōmpal maṇaikkeļli
maṇriṇ paṭippār toḍarpu.

CHAPTER 82—ON BASE ALLIANCE

811. Let that kind of friendship diminish rather than increase if it is really pretentious and devoid of genuine feeling.

812. What does it matter whether we gain or lose the equal friendship of those who befriend if advantageous to them and betray if disadvantageous?

813. Those who value friendship for the gain thereof are only avaricious prostitutes and thieves.

814. Better solitude than the alliance of the wicked who fail like the unbroken steed its rider in the battlefield.

815. Better to abandon than contract the friendship of the lowly who do not aid you in adversity.

816. Very much more valuable is the hatred of the wise than the doting friendship of fools.

817. Ten thousand times better is the enmity of foes than the friendship which makes one a laughing stock.

818. Abandon without fuss friends who make a possible thing impossible.

819. The alliances of men whose words are different from their deeds afford no pleasure even in a dream.

820. Avoid the friendship however little, of those who befriend you at home but betray you in the assembly (public).

CHAPTER 83—KŪDĀNATPU

821. Sīriđan kāpiñ eřitarkup paṭṭađai
nērā nirantavař naṭpu.
822. Iŋampōñru iŋamallār kēñmai makaļir
maŋampōla vēru pađum.
823. Palanalla kařrak kađaittum maŋamnallar
ākutal māñārkku aritu.
824. Mukattin iŋiya nakāa akattinna
vañjarai aňijap pađum.
825. Maŋattiñ amaiyā tavarai eŋaittonrum
sollināl tērařpārru anru.
826. Naṭṭārpōl nallavai sollinum oṭṭārsol
ollai yuňarap pađum.
827. Solvaňakkam oŋgārkaň kollařka vilvaňakkam
tiňku kurittamai yāñ.
828. Tolutakai yuļlum pađaiyođungum ; oŋgār
aludakaň ḥīrum aŋaittu.
829. Mikacceydu tameļ luvārai nakacceydu
naṭpiŋul sāppullař pārru.
830. Pakainaṭpu āmkālam varunkāl mukam naṭtu
akanaṭpu orī viđal.

CHAPTER 83—ON FALSE ALLIANCE

821. Friendship of the wicked is but a pretext to stab you cunningly in an unwary mood.

822. Inconstant as the heart of a woman is the false friendship of seeming friends.

823. A wicked heart never mellows with learning.

824. Fear those who smile and smile but are villainy at heart.

825. It is impossible to convince those whose minds do not agree.

826. Of what avail are the friendly words of your foe?

827. Do not trust the seeming humility of the enemy's speech for the bow bends only to do harm.

828. The folded hands of the enemy in an attitude of devotion, conceal a weapon. Likewise are his false tears.

829. Policy requires that hostility to a foe should be hidden under a smile.

830. When the enemy pretends alliance, receive him with outward smile and inward distrust.

CHAPTER 84—PĒDAIMAI

831. Pēdaimai enbadonru yādenin ēdankondu
ūdiyam pōka vīdal.
832. Pēdaimai yułellām pēdaimai kādanmai
kaialla tankaṇ s'eyal.
833. Nāṇāmai nāḍāmai nāriṇmai yādonrum
pēṇāmai pēdai tolil.
834. Ōdi uṇarndum piṛarkku uraittum tāṇadankāp
pēdaiyiṇ pēdaiyār il.
835. Orumaic ceyalāṭṭrum pēdai elumaiyum
tāṇpukku alundum aļaru.
836. Poypadum onṛō puṇaipūṇum kaiyaṇiyāp
pēdai viṇaimēr koļin.
837. Ētilār ārat tamāṛpas'ippar, pēdai
peruñcelvam uṛrak kađai.
838. Maiyal oruvan kaļittuaṭṭāl pēdaitan
kaiyonru uđaimai peřin.
839. Peritinidu pēdaiyār kēṇmai ; pirivinkaṇ
piļai taruvatōṇru il.
840. Kalāakkāl paļliyuļ vaittarṭāl, sāṇṛōr
kuļāattup pēdai pukal.

CHAPTER 84—ON STUPIDITY

831. Stupidity clings to the evil and lets slip the good.

832. The crown of stupidity is the desire to do evil.

833. Shamelessness, negligence, arrogance and giddiness mark the stupid.

834. Most stupid is the learned fool who remains disloyal to his own noble teaching.

835. Acts of folly done in one birth cause misery to him in seven more births to come.

836. The task undertaken by a foolish man is spoiled and also ruined.

837. Strangers and not relatives fatten on the unlimited wealth of a fool.

838. A fool that lives by a fortune is like a mad man in his drunken glee.

839. Verily sweet are the uses of fools' love. For nothing is lost in a separation.

840. A fool's entry into the assembly of the wise is like one's unclean foot on the bed.

CHAPTER 85—PULLARIVĀNMAI

841. Aṛivigmai iṇmaiyuḷ iṇmai : piṛitiṇmai
iṇmaiyaā vaiyādū ulaku.
842. Aṛivilāṇ neñju uvandu ītal piṛitiyādum
illai : peñuvāṇ tavam.
843. Aṛivilār tāmtammaip pīlakkum pilai
s'ēruvārkkūñ ceytal aṛitu.
844. Veñmai yēñappađuvadu yādeñin oñmai
uđaiyamyām eñnum s'erukku.
845. Kallāda mēṛkoṇ dolukal kas'ađaṛa
valladūum aiyan tarum.
846. Aṛram maṛitalō pullařivu tamvayin
kuṛram maṛaiyā vali.
847. Arumaṛai s'ōrum aṛivilāṇ s'eyyum
perumiṛai tāṇe taṇakku.
848. Ēvavum s'eykalāṇ tāṇteṛāṇ : avvuyir
pōom alavumōr nōy.
849. Kāṇātāṇ kāṭṭuvāṇ tāṇkāṇāṇ : kāṇātāṇ
kaṇḍāṇām tāṇkaṇḍa āṛu.
850. Ulakattār uñdenpadu illeñpāṇ vaiyattu
alakaiyā vaikkap pađum.

CHAPTER 85—ON IGNORANCE

841. Of all forms of poverty, poverty of intellect is the most serious; other forms of poverty are not regarded serious by the world.

842. If a fool makes a gift with pleasure, it is due to the recipient's luck.

843. The unwise inflict upon themselves more harm than the enemies can think of.

844. Where does conceit dwell but in the immature mind?

845. Pretension to knowledge beyond one's province makes men suspect the proficiency in one's own province.

846. What availeth one's garment if one's defects lie naked to the world?

847. A learned fool doth harm to himself.

848. A fool neither listens to wise counsel nor exerts himself. He will be a plague to the world till his death.

849. He who seeks to enlighten a fool befools himself. For the conceited fool thinks that he knows everything.

850. He who is out of tune with the world is regarded a demon,

CHAPTER 86—IKAL

851. Ikaleñba, ellā uyirkkum pakaleñnum pañpinmai pārikkum nōy.
852. Pakalkarutip parṛā seyiñum ikalkaruti innāsey yāmai talai.
853. Ikaleñnum evvanōy nikkip tavallītāt tāvil vilakkan tarum.
854. Inbattuļ inbam payakkum ikaleñnum tuñbattuļ tuñban keđin.
855. Ikaledir sāyndołuka vallārai yārē mikalukkum tañmai yavar.
856. Ikaliq mikalinidu enpavan vālkai tavalam keđalum nañittu.
857. Mikalmēval meypporuļ kāñār ikañmēval innā arivi ñavar.
858. Ikaliqku etirsāytal ākkam : atanai mikalukkip ūkkumān kēđu.
859. Ikalkāñān ākkam varunkāl atanai mikalkāñum kēđu tarañku.
860. Ikalāñām innāta vellām : nakalāñām nañayam ennum s'erukku,

CHAPTER 86—ON DISCORD

851. Hatred is a foul disease that brings discord among men.

852. What if one does us harm out of hatred ? It is the height of wisdom to resist not evil.

853. He who is rid of the full disease of hatred crowns himself with eternal glory.

854. It is the joy of joys to bury hatred, the evil of all evils.

855. Can any one overcome him who has conquered hatred ?

856. Swift ruin awaits one who delights in discord.

857. Those who nourish hatred will never see the triumphant light of truth.

858. To fight against hatred is to save one's soul ; to harbour it is to court one's own ruin.

859. Freedom from hatred is the sign of one's prosperity. Presence of hatred foreshadows decline of one's fortune.

860. From love springs the proud joy of a righteous life.

CHAPTER 87—PAKAI MĀTCI

861. Valiyārkku mařēřal ömpuka : ömpā
meliyārmēl mēka pakai.
862. Añbilan : ānra tuṇaiyilan : tāṇtuvvān
enpariyum ētilān tuppu.
863. Añjum : ariyān : amaivilan : ikalān
tañjam eliyān pakaikkku.
864. Ningān vekuļi niřaiyilan eññānrum
yānkañum yārkkum elitu.
865. Valinōkkān vāyppaṇa s'eyyān palinōkkān
paṇpilan paṛṭārkkku iñitu.
866. Kānāc ciqattān kaliperum kāmattān
pēñāmai pēñap pađum.
867. Kođuttun koļalvēñđum maṇra ađuttirundu
māñāta s'eyvān pakai.
868. Guṇanilañāy k kuṛram palavāyin māriärku
iñapilāñām ēmāp puđaittu.
869. S'eruvārkkuc cēñikavā iñbam ařivilā
añjum pakaivar pеřiñ.
870. Kallān vekulum s'iřuporul eññānrum
ollāpai ollātu oli.

CHAPTER 87—ON ENMITY

861. Avoid hostility towards the powerful; do not cease from hostility towards the weak.

862. One devoid of love has neither the strength nor support. How can he stem the tide of the advancing foe?

863. He who is cowardly, ignorant, restless and niggardly, falls an easy prey to his enemy.

864. He who does not abstain from anger and has insufficient resources can be attacked by any one at any time.

865. He who does not walk in the right path or follow the rule, who is callous to public odium falls an easy victim to his enemies.

866. One can court the enmity of the blindly wrathful and the inordinately lustful.

867. It is good to get the enmity of one who is blind to one's purpose.

868. One who is void of virtue but full of vice invites the foe.

869. The cowardly and the foolish gladden the heart of the foe beyond measure.

870. Glory awaits one who does not exploit the ignorant.

CHAPTER 88—PAKAIT TIRANTERITAL

871. Pakaiyennum paṇpi latanai oruvan
nakaiyēyum vēṇḍarpār ranru.
872. Villēr ułavar pakaikolunun kollaṛka
sollēr ułavar pakai.
873. Ēmur ṣavarinqum ēlai tamiyanāyp
pallār pakaikol pavān.
874. Pakainaṭpāk koṇḍolukum paṇbuḍaiyālan
takaimaikkaṇ tangiṛ ūlaku.
875. Taṇtuṇai iṇṭāl pakaiiraṇḍāl tāṇoruvan
iṇtuṇaiyāk kolkavarṣip oṇru.
876. Teṛiqum tēṛā viḍiqum alivinḳap
tēṛāṇ pakāṇ viḍal.
877. Nōvarķa nonda daṛiyāṛkkku : mēvaṛķa
meṇmai pakaivar akattu.
878. Vakaiyaṛindu taṛceytu taṛkappa māyum
pakaivarkaṇ paṭṭa s'erukku.
879. Ilaitāka muļmaran kolka : kaļaiyunar
kaikollum kālta idattu.
880. Uyirppa ułarallar manṛa s'eyirppavar
s'emmal s'itaikkalā tār,

CHAPTER 88—ON KNOWING THE ENEMY'S
STRENGTH

871. One should not desire, even in a sportive mood, the evil known as enmity.

872. You may not fear the sword ; but beware of the pen.

873. One who incurs the wrath of the enemy is blinder than the mad.

874. The world is under the sway of one who has the art of converting an enemy into a friend.

875. One who has no ally but two adversaries must befriend one of them.

876. In a dark hour assume a neutral attitude either to your known enemy or to an unknown foe.

877. Whisper not your troubles to friends who cannot divine them ; betray not your weakness to your enemy.

878. Plan well your design and arm yourself with all the sinews of war.

879. Nip the thorn in the bud lest it should hurt the hands of those who seek to cut it when hardened into a tree.

880. He is one among the dead who fails to subdue his naughty foe.

CHAPTER 89—UTPAKAI

881. Nijalnīrum iṇṇāta iṇṇā : tamarnīrum
iṇṇāvām iṇṇā s̄eyin.
882. Vālpōl pakaivarai añjaṛka : añjuka
kēlpōl pakaivar toṭarpu.
883. Utpakai yañjittaṛ kākka : ulaiviḍattu
maṭpakaiyin māṇat terum.
884. Maṇammāṇā uṭpakai tōṇriṇ iṇammāṇā
ētam palavum tarum.
885. Uraṇmuṛaiyāṇ uṭpakai tōṇriṇ iraṇmuṛaiyāṇ
ētam palavum tarum.
886. On̄āmai on̄iyār kaṇpaḍin eññāṇrum
pon̄āmai on̄al aritu.
887. S̄eppiṇ puṇarcipōl kūḍiṇum kūḍatē
uṭpakai uṛṭa kuḍi.
888. Aramporuta pon̄pōlat tēyum uramporutu
uṭpakai uṛṭa kuḍi.
889. Eḷpaka vanna s̄iṇumaittē yāyinum
uṭpakai ullatām kēdu.
890. Udampā dīlātavar vālkkai kuḍankarul
pāmpōdu uḍaṇuṛain taṭṭu.

CHAPTER 89—INTERNAL FOES

881. Even shade and water, wholesome as they are, become pernicious where not needed ; our kith and kin likewise are.

882. Be not afraid of open enemies with drawn swords ; but beware of false friends.

883. Guard yourselves against your enemies from within. In your trying hour they will undermine your strength, like the potter's knife, cleaving the mind asunder.

884. The land is seething with dissensions when the foes from within, appear on the scene.

885. Many evils dark as death befall a king, when his own kith and kin sow dissensions in the land.

886. If kinsmen were to play to the traitor it would be difficult to escape death.

887. There will be no real union in a house divided. The apparent unity is like the appearance of the casket and the lid seen as one.

888. The family torn with internal dissensions dwindles in strength just like pure gold filed away by an iron file.

889. Internal hostility little as it is, like a tiny seed, hides within a mighty evil.

890. Dwelling among men of hidden hate is like dwelling in a hamlet which harbours a snake.

CHAPTER 90—PERIYĀRAIP PILAIYĀMAI

891. Āṛṭuvār āṛṭal ikalāmai pōṛṭuvār
pōṛṭalul ellān ṭalai.
892. Periyāraip pēṇā tolukin periyārāl
pēra idumpai tarum.
893. Keḍalvēṇḍin kēlātu s'eyka aṭalvēṇḍin
āṛṭu pavarkan ilukku.
894. Kūṛrattai kaiyāl vilittarṭāl āṛṭuvārkku
āṛṭatār inna s'eyal.
895. Yāṇḍuccen ṛiyāṇḍum uḷarākār venduppiṇ
vēndu s'erappaṭ tavar.
896. Eriyāl s'uḍappaḍiṇum uyvuṇḍām : uyyār
periyār pilaittoluku vār.
897. Vakaimāṇḍa vālkaiyum vāṇporulum enṇām
takaimāṇḍa takkār ceṇṇ.
898. Kunṭappār kunṭra matippiṛ kuḍiyodu
niṇṭappār māyvar nilattu.
899. Ēntiya kolkaiyār s'iriṇ idaimurindu
vēndaṇum vēndu keḍum.
900. Irandamainta s'ārpuḍaiyār āyiṇum uyyār
s'irandamainta s'irār s'erin.

CHAPTER 90—NOT CENSURING THE GREAT

891. Not to offend the mighty is the crowning means of shielding one self.

892. Lack of reverence for the great results in endless troubles.

893. To pick a quarrel with the mighty is to court one's own ruin.

894. Behold the weak trying to do harm to the mighty. It is like beckoning unto death.

895. Where is the refuge for one who incurs the wrath of the mighty monarch?

896. There is just a chance of saving one self if one gets caught in a fire ; but there is no hope for men who insult the great.

897. What avails one's proof of prosperity and mighty riches if one rouses the wrath of the great.

898. The fury of the sages like the lofty hills destroys the great race of pure men of stable fortune.

899. Even the Lord of Heaven will be humbled from his throne if he rouses the wrath of men of mighty penance.

900. Even kings of ancient renown perish before the wrath of the great.

CHAPTER 91—PENVALIC CERAL

901. Maṇaivilaivār māṇpayaṇ eytār : viṇaivilaivār vēṇḍāp poruḷum atu.
902. Peṇātu peṇvilaivān ākkam periyatōr nāṇāka nāṇut tarum..
903. Illālkāṇ tālnta iyalpiṇmai eññāṇrum nallāruṇ nāṇut tarum.
904. Maṇaiyālai yañjum maṛumai yilālaṇ viṇaiyāṇmai viṭeytal inru.
905. Illālai yañjuvān añjummaṛ ṣeññāṇrum nallārkku nalla seyal.
906. Imaiyāriṇ vāliṇum pāḍilarē illāl amaiyārtōl añju pavar.
907. Peṇṇēval s'eytolukum āṇmaiyyin nāṇuḍaip peṇṇē perumai yuḍaittu.
908. Naṭtār kuṛaimuḍiyār naṇṭāṛṛār naṇṇutalāl peṭṭān koḷuku pavar.
909. Aṛavīṇaiyum āṇra poruḷum piṭavīṇaiyum peṇṇēval s'eyvārkaṇ il.
910. Eṇsērnda neñjattu iḍaṇuḍaiyārkku eññāṇrum peṇsērndām pētaimai il.

CHAPTER 91—ON FOLLOWING WOMEN'S ADVICE

901. To follow one's wife's advice is to lose one's honour and fortune.

902. The wealth of a henpecked husband is a mere mockery to him.

903. The cowardice of one who submits to one's wife makes one shrink from the company of the good.

904. He who dreads his wife denies himself the joys of Heaven. Even his noble actions are held in scorn.

905. He who fears his wife fails in his offices to the good and the virtuous.

906. Those who are under the spell of their bamboo-shouldered bewitching wives cease to be men even though they are like Gods on earth.

907. More respectful is the bashfulness of a woman than the ignoble conduct of one who is a slave to one's wife.

908. An infatuated husband can never be a friend in need ; nor can he hope to do virtuous deeds.

909. Pleasures of life are not for the henpecked husband.

910. Men of resolute will never commit the folly of slaving for women.

CHAPTER 92—VARAIVIN MAKALIR

911. Anpiṇ vilaiyār poruḷvilaiyum āytoḍiyār
iṅsol ilukkut tarum.
912. Payantūkkip paṇṇuraikkum paṇpiṇ makaṭir
nayantūkki naḷṭā viḍal.
913. Poruṭpeṇdir poymmai muyakkam iruṭṭaraiyil
ēṭil piṇamtaṭṭi arṭu.
914. Poruṭporuṭār puṇṇalam tōyār aruṭporuṭ
āyum ariṭi ḡavar.
915. Potunalattār puṇṇalam tōyār matinalattin
māṇḍa ariṭi ḡavar.
916. Tannalam pārippār tōyār takais'erukkip
puṇṇalam pārippār tōl.
917. Niṛaineñjam illavar tōyvar piṛaneñjīṇ
pēṇip puṇarpavar tōl.
918. Āyum ariviṇgar allārkku aṇangenpa
māya makaṭir muyakku.
919. Varaivilā māṇilaiyār meṇṭōl puraiyilāp
pūriyarkal ālum alaṭu.
920. Irumaṇap peṇḍirum kaṭṭum kavarum
tirunikkap paṭṭār toḍarpu.

CHAPTER 92—ON PUBLIC WOMEN

911. Honeyed words of public women who serve not for love but for money become gall and wormwood in the end.

912. Beware of public women sweet of tongue but greedy of gain.

913. Embracing false women bent on gain is like embracing a strange corpse in a dark room.

914. Men seeking the light of grace turn away in scorn from the fleshy delights of prostitutes.

915. Men of great wisdom care not for the barren pleasures of women who sell themselves for hire.

916. Men aspiring to fame do not long for the delights of women who sell themselves.

917. Only men of unruly desires go in search of the shoulders of women who sell themselves.

918. False women's embraces which only the ignorant desire are like the possession of evil spirits.

919. The soft shoulders of women who deck themselves for attraction are the hell into which undiscerning fools sink.

920. Double-tongued women, wine and dice are the allies of those abandoned by the goddess of fortune.

CHAPTER 93—KALŁUNNĀMAI

921. Uṭkāp paḍāar olliappar eññāṇrum
kaṭkātal koṇḍōluku vār.
922. Uṇṇāṛka kallai : uṇṇiluṇka sāṇḍorāl
enṇap paḍavēṇḍā tār.
923. Īṇṭāl mukattēyum iṇṇāṭāl : eṇṇmaṭṭuc
cāṇḍor mukattuk kali.
924. Nāṇeṇnum nallāl puṇkoḍukkum, kaleṇnum
pēṇāp perunkurṛat tārkku.
925. Kaiyaṛi yāmai yuḍaittē poruḷkoḍuttu
meyyaṛi yāmai koṭal.
926. Tuṇijigār settāriṇ vēṛallar : eññāṇrum
nañjuṇpār kalluṇ pavar.
927. Ullorṛi ullūr nakappaḍuvar eññāṇrum
kalloṛṛik kaṇṣāy pavar.
928. Kalittāriyēn eṇpatu kaiviḍuka : neñjattu
oḷittadūum āṅkē mikum.
929. Kalittāṇaik kāraṇan kāṭṭutal kīlnīrk
kuḷittāṇait titturii aṛṭu.
930. Kallunṇāp pōltiḷ kalittāṇaik kāṇunkāl
ullāṅkol uṇḍataṇ sōrvu.

CHAPTER 93—ON AVOIDING WINE

921. He who is addicted to wine can never strike fear in the heart of his foe ; nor can he retain his ancient splendour.

922. Do not drink wine, for a drunkard can never command the homage of the great.

923. Even an indulgent mother never puts up with a drunkard ; will the virtuous ever tolerate him ?

924. The good lady of modesty averts her face from him guilty of hateful drink.

925. To acquire forgetfulness at a price is indeed the fruit of past sin.

926. To be asleep is to be dead. To drink wine is to drink poison.

927. A drunkard who has lost his senses becomes an object of ridicule to his sober neighbours.

928. Let not a drunkard boast that he has not tasted wine ; for that which is hidden shows itself with greater force when drunk.

929. To reason a drunkard into his senses is like searching with a candle for one lost in deep waters.

930. If a drunkard in sober moments sees, another under the influence of wine, will he fail to realise his own state when drunk ? ..

CHAPTER 94—SŪTU

931. Vēñdañka veñriñdum sūtipai : veñratūum
tūñdirpon mīñvilunki yārru.
932. On̄reysi nūruiłakkum sūtarkkum uñdānkol
nan̄reysi vālvatōr āru.
933. Urulāyam ñvātu kūriñ porulāyam
pōoyp puñamē pañum.
934. Sīrumai palas'eytu sīrañikkum sūtip
varumai taruvatōñ rīl.
935. Kavarum kałakamum kaiyum tarukki
ivarañyār illāki yār.
936. Akađuārār allal ułapparsū teñnum
mukađiyāl mūđappañ tār.
937. Palakiya s'elvamum pañpum keđukkum
kałakattuk kālai pukin.
938. Porulkeđuttup poymēr koñji arulkeđuttu
allal ułappikkufi cūtu.
939. Uđais'elvam üñoli kalviñ ṣaintum
ađaiyāvām āyan koñiñ.
940. Ilattoñum kātalikkum sūtepōl tuñpam
ułattoñum kātañ ṣuyir.

CHAPTER 94—ON GAMBLING

931. Do not desire to gamble even if you win ;
for your gain is like the bait to a fish.

932. Can gamblers who lose a hundred times
before winning once ever dream of an upright life ?

933. If one continually plays with the rolling dice
one's riches desert one to enrich one's enemies.

934. Nothing brings on poverty more than gamb-
ling. If ruins one's fame and is the mother of all evils.

935. None but those who dream of dice and the
gaming table will come to grief.

936. Torments of poverty and hell befall one who
is seized by the demon of gambling.

937. Ceaseless gambling destroys one's ancestral
wealth and fame.

938. Gambling destroys wealth, makes one play
false, kills all virtues, and brings on distress.

939. A king whose hobby is gambling has neither
raiment nor food, nor wealth nor renown nor learning.

940. In spite of all the ills of life we cling to it.
In spite of all losses, a gambler clings to his dice.

CHAPTER 95—MARUNDŪ

941. Mikiṇum kuṛaiyinum nōys'eyyum nūlōr
valimutalā ep̄iya mūṇru.
942. Marundēṇa vēṇḍāvām yākkaik karuntiyatu
ar̄ratu pōṛri upiṇ.
943. Ar̄ṭāl alavaṛin duṇka : ahduḍambu
per̄ān nedituykkum āṇu.
944. Ar̄ṭa tařindu kađaippiđittu māṛalla
tuykka tuvarap paśittu.
945. Māṛupā ḥillāta uṇdi maṛuttuṇpiṇ
ūṛupā ḥillai uyirkku.
946. Ilīvaṛin duṇpāṇkaṇ iṅbampōl niṛkum
kalipēr iṣaiyāṇkaṇ nōy.
947. Tiyaļa vanṛit teriyāṇ perituṇpiṇ
nōyaļa viṇriṇ pađum.
948. Nōynādi nōymutal nādi atutaṇikkum
vāynādi vāyppac ceyal.
949. Uṛāṇ alavum piṇiyalavum kālamum
kar̄āṇ karutic ceyal.
950. Uṛāvan tīrppāṇ marundūlaic celvāṇenru
appālnāl kūṛē marundu.

END OF ANGAVIYAL

CHAPTER 95—ON MEDICINE

941. Overfeeding and underfeeding upset the three humours and cause disease, says the physician.

942. There is no need for medicine if one eats with appetite.

943. Let there be measure and moderation in eating. It leads to long life.

944. Eat wholesome food when you feel hungry.

945. No disease attacks the person who eats with moderation the food which agrees with him.

946. Health dwells in a man of temperance, disease invades a glutton.

947. Countless are the ills that befall a glutton.

948. Diagnose the disease, find out its cure after tracing its root and apply the proper remedy.

949. Let the learned physician know the nature of the patient and the duration of ailment and then treat.

950. The science of medicine deals with the patient, the physician, the medicine and the recipe.

END OF ANGAVIYAL

OLIPIYAL

CHAPTER 96—KUDIMAI

951. Iṛpiṇṭar kaṇṇalla tillai iyalpākac
ceppamum nāṇum orunku.
952. OluKKamum vāymaiyum nāṇumim mūṇrum
iḷukkār kuḍippiṭan tār.
953. Nakaiyikai ins'ol ikaļāmai nāṇkum
vakaiyenba vāymaik kuḍikku.
954. Adukkiya kōdi peṇnum kuḍippiṭantār
kuṇṭuva s'eytal ilar.
955. Valanguva duvīlñdak kaṇṇum paļankuđi
paṇpiř ṣalaippirital ipru.
956. Calampaṛic cālpila s'eyyārmā s'aṛra
kulampaṛri vāltumen pār.
957. Kuḍippiṭantār kaṇviļankum kuṛram vis'umpin
matikkāṇ maṛuppōl uyarndu.
958. Nalattinkāṇ nāriṇmai tōṇriṇ avanaiķ
kulattinkāṇ aiyap pađum.
959. Nilattil kiđantamai kālkāṭṭum : kāṭṭum
kulattil piṛandārvāyc col.
960. Nalamvēṇdiṇ nāṇudaimai vēṇḍum : kulamvēṇdiṇ
vēṇḍuka yārkkum paṇivu,

SECTION—III: THE RESIDUE

CHAPTER 96—ON NOBLE LINEAGE

951. Probity and a sense of shame are virtues innate only in men of noble lineage.

952. Men of noble descent never forsake good conduct, truthfulness and modesty.

953. A cheerful countenance, charity, soft words and sweet learning all these characterise men of noble birth.

954. Men of noble birth never stoop to mean acts, though they may thereby gain untold riches.

955. A family of ancient dignity never fails of its charity even when fallen on evil days.

956. Those who walk in the untarnished traditions of their noble family never do wrong even in poverty.

957. Dark as the spot of the Moon in the sky doth the stain of the noble family loom large.

958. The world suspects the noble lineage of one who lacks in sympathy.

959. The plants are quite racy of the soil. The words of men of high birth betoken their ancestral dignity.

960. Out of modesty springs one's greatness. Out of humility rises the honour of family.

CHAPTER 97—MĀNAM

961. Înri amaiyāc cîrappiṇa vāyinum
kunra varupa viḍal.
962. Sîrinum sîralla s'eyyārē s'irodu
pērāṇmai vēṇdu pavar.
963. Perukkattu vēṇdum paṇital s'eriya
s'urukkattu vēṇdum uyarvu.
964. Talaiyin ilında mayirapaiyar māndar
nilaiyin ilindak kaḍai.
965. Kunçin aṇaiyārum kūṇcuvar kūṇcuva
kunṭi aṇaiya s'eyin.
966. Pukalinṛāl puttēlnāt ṭuyyātāl eṇmaṇtu
ikalvāṛpiṇ s'enṛu nilai.
967. Ottārpiṇ s'enṛoruvan vāltalin annilaiyē
ketṭān eṇappaṇutal naṇru.
968. Marundōmaṛ ṣuṇombum vālkai peruntakaimai
piḍaliya vanda viḍattu.
969. Mayirnippin vālāk kavarimā appār
uyirnippar māṇam varin.
970. Ilivariṇ vālāta māṇam udaiyār
oḷitolu dēttum ulaku,

CHAPTER 97—ON HONOUR

961. Reject mean actions, even if they bring glory in their turn.

962. Those who desire honour and name will not do mean things in their thirst for glory.

963. During prosperity practise humility. Even in adversity keep dignity.

964. Men fallen from a high estate are like the hair fallen from the head.

965. Even a trivial mean act will drag down a man from the hill top of his eminence.

966. Of what use is servility to one who despises you ? It brings neither fame nor does it show the path to heaven.

967. Better to die in poverty than to be servile to one that scorns you.

968. When one's honour is ruined, will the life that sustains the body confer immortality ?

969. He whose honour is at stake lays down his life like the Yak that is shorn of its single hair.

970. The world sings in praise of those noble persons who prefer death to dishonour.

CHAPTER 98—PERUMAI

971. Oliyoruvaṭ kulla verukkai iliyyoruvaṭku ahdirandu vāltum enal.
972. Piṭappokkum ellā uyirkkum sīṭappovvā seytolil vērūmai yān.
973. Mēlirundum mēlallār mēlallar : kīlirundum kīlallār kīlal lavar.
974. Orumai makaḷirē pōlap perumaiyum tannaittān konḍolukin unđu.
975. Perumai uḍaiyavar āṭṭuvār āṭṭin arumai uḍaiya seyal.
976. Sīriyār uṇarc ciyuļ illaip periya-raip pēṇikkoļ vēmennum nōkku.
977. Iṭappē purinda toliṛām sīṭappumtān sīral lavarkaṇ pađin.
978. Paṇiyumām eṇrum perumai : sīṭumai aṇiyumām tannai viyandu.
979. Perumai perumitam iṇmai : sīṭumai perumitam ūrndu viḍal.
980. Aṛṭam maṭaikkum perumai : sīṭumaitān kuṛṭamē kūṭi viḍum.

CHAPTER 98—ON GREATNESS

971. The glory of life is to achieve greatness.
The poverty of life is to be lost to all glory.

972. It is not birth but deeds that mark men.

973. One is not great because of one's birth in a noble family ; one is not low because of one's low birth.

974. Greatness springs from one's own good conduct preserved like the sacred honour of a woman.

975. Greatness achieves things difficult for others.

976. Littleness feels no reverence for the great.

977. Littleness is proud of its virtues.

978. Greatness is all humility; littleness is all arrogance.

979. Greatness is not conscious of its worth.
Littleness is rooted in pride.

980. Greatness hides the faults of others; littleness trumpets their faults alone.

CHAPTER 99—SĀNRĀNMAI

981. Kadānenpa nallavai ellām kadānañindu
sānṛāñmai mēñkol pavarkku.
982. Guñanalam sānṛōr naññē piñanalam
ennalat tulladūum aṇru.
983. Añbunāñ oppuravu kaññōt̄am vāymaiyōdu
aindusālpu ūñriya tūñ.
984. Kollā nalattatu nōñmai: piñartīmai
sollā nalattatu sālpu.
985. Āṛuvār āṛyal pañital: atusānṛōr
māññārai māññum pañai.
986. Sālpirkuk kaññalai yādenil tōlvi
tulaiallār kaññum koñal.
987. Inñāsey dārkkum iñiyavē seyyākkāl
enna payattatō sālpu.
988. Inñmai oṛuvar kiñivañru sālpennum
tiñmaiyuñ dākāp peñin.
989. Üli peyarñum tāmpeyarār sāgṛāñmaikku
āli yēñappañu vār.
990. Sānṛavar sānṛāñmai kuññip irunilamtāñ
tāngātu manñō poñai, . . .

CHAPTER 99—ON GOOD CONDUCT

981. All virtues dwell in one who is alive to one's nobility of conduct.

982. Good conduct is the virtue of the great ; all other things are but dross.

983. Love, modesty, impartiality, sympathy and truthfulness are the five pillars of nobility.

984. Penance kills not, nobility slanders not.

985. Humility is the strength of the great. It is the weapon that disarms the foe.

986. The touchstone of nobility is to accept defeat even at the hands of inferiors.

987. What profits one's nobility if good is not done even to those who do harm ?

988. Poverty is no disgrace to one of enduring nobility.

989. The sea may recede but noble men will remain steadfast.

990. Were the nobility of the noble to shrink, the vast firm earth would totter.

CHAPTER 100—PĀNBUDAIMAI

991. Eṇpadattāl eytal elitenba yārmāṭṭum
paṇbuḍaimai yennum valakku.
992. Aṇbuḍaimai āṇra kuḍippiṭṭattal ivvirandum
paṇbuḍaimai yennum valakku.
993. Uṛuppottal makkaṭop paṇṭāl veṭuttakka
paṇbottal oppatām oppu.
994. Nayanođu naṇri purinda payaṇuḍaiyār
paṇbupā rāṭṭum ulaku.
995. Nakaiyullum iṇṇā dikalcci : pakaiyullum
paṇbuļa pāḍaṇivār māṭṭu.
996. Paṇbuḍaiyārp paṭṭuṇ ḍulakam : aduiṇṭel
maṇpukku māyvatu maṇ.
997. Arampōlum kūrmaiya rēṇum marampōlvar
makkaṭpaṇ billā tavar.
998. Naṇpāṭṭār āki nayamila s'eyvārkkum
paṇpāṭṭār āṭal kaṭai.
999. Nakalvallar allārkkku māiru ūṭalam
pakalumpāl paṭṭan ṣiru.
1000. Paṇbillāṇ peṛra peruñcelvam naṇpāl
kalamtimai yāltirin daṭṭu.

CHAPTER 100—ON COURTESY

991. Be cautious and easy of access. You will command the homage of the world.

992. Courtesy springs from love and noble lineage.

993. Mere physical features do not rank with men but only courtesy makes them ascend the scale.

994. The world respects the courtesy of those who are just and willing to do good.

995. Do not mock at others even in a sportive mood. There is virtue in being courteous even to a foe.

996. The world is built on the wisdom of the noble and the good; but for them the entire world would be a heap of ruins.

997. Of what avail is one's intelligence keen as the edge of the chisel? One is with the socks and gloves if one is not affable.

998. To be failing in one's courtesy even to one's foe is sin.

999. Even the wide world darkens at noon to the sullen who fails to gladden the hearts of men.

1000. Of what use is the wealth of the discourteous? It is like good milk spoilt by an unclean vessel.

CHAPTER 101—NANRIYIL SELVAM

1001. Vaittāṇvāy sānra perumporuļ ahduṇpān
settān : seyakkiḍanda dil.
1002. Poruḷāṇām ellāmen ṣīyā tivarum
maruḷāṇām māṇāp piṭappu.
1003. Īṭam ivari is'aivēṇḍā āḍavar
tōṛram nilakkup porai.
1004. Eccamen ṣaṇeṇum kollō oruvarāl
naccap paḍāa tavāṇ.
1005. Koḍuppadūum tuyppadūum illārk kaḍukkiya,
kōdiuṇ dāyiṇum il.
1006. Ētam peruficelvam tāṇtuvvāṇ takkārkkonru
ital iyalpilā tāṇ.
1007. Aṛṭārkkon ṣāṛṭātān selvam mikanalam
perṭāl tamiyalmut taṛṭu.
1008. Naccap paḍātavaṇ selvam naḍuūru!
naccu marampaṭut taṛṭu.
1009. Aṇboriit taṛceṛ ṣāṭamnōkkā dīṭṭiya
oṇporuļ koḷvār piṭar.
1010. S'ruḍaic celvar s'iṣutuṇi māri
vaṭamkūrn daṇaiya duḍaittu.

CHAPTER 101—ON UNPROFITABLE WEALTH

1001. He who does not make use of his hoarded wealth is really dead, though aliye ; for he cannot do anything great.

1002. The birth of a ghost awaits a miser who thinks he gains everything by hoarding wealth.

1003. He who prefers mere accumulation of wealth to glory is a burden unto the earth.

1004. What awaits one if one cannot win the affections of others ?

1005. Of what avail is the untold wealth of one who neither gives nor enjoys it ?

1006. Abundance of wealth is not a blessing but a curse to one who can neither enjoy it nor spend it on the deserving.

1007. The wealth that is not spent on the needy is as barren as the withering charm of a spinster.

1008. The wealth of a miser is like the fruit of a poison-tree in the heart of a village.

1009. Strangers inherit the great wealth of a miser who neither enjoys it nor gives.

1010. The short-lived poverty of the generous rich is the drought of rain-laden clouds,

CHAPTER 102—NĀNUDAIMAI

1011. Karumattāl nāṇutal nāṇut tirunatal
nallavar nāṇup pīra.
1012. Ūṇuḍai eccam uyirkellām vēṛalla :
nāṇuḍaimai māndar sīrappu.
1013. Ūṇaik kuṛitta uyirellām : nāṇennum
naṇmai kuṛittatu sālpu.
1014. Aṇiaṇṭō nāṇuḍaimai sāṇṭōrkku ahdiṇṭel
piṇiaṇṭō pīdu naḍai.
1015. Piṛarpaliyum tampaliyum nāṇuvār nāṇukku
uṛaipati ennum ulaku.
1016. Nāṇvēli koḷlātu manno viyanñālam
pēṇalar mēlā yavar.
1017. Nāṇāl uyirait tuṛappar uyirpporuṭṭāl
nāṇtuṛavār nāṇāl pavar.
1018. Piṛarnāṇat takkatu tāṇnāṇān āyin
aṛamnāṇat takka duḍaittu.
1019. Kulams'udum koḷkai piļaippin : nalams'udum
nāṇipmai niṇṛak kaḍai.
1020. Nāṇakat tillāt iyakkam marappāvai
nāṇāl uyirmaruṭṭi yaṛru.

CHAPTER 102—ON MODESTY

1011. True modesty shrinks from littleness. All other forms of modesty are womanish.

1012. Common to all human beings are food and clothing and other necessities of life. But what distinguishes them is modesty.

1013. Man clings to his body. The noble clings to modesty.

1014. Disgraceful is the painted pomp of the life of the immodest.

1015. The world finds the very abode of modesty in one who dreads one's infamy and that of others.

1016. The great prefer modesty to the riches of the world.

1017. Better retain modesty than cling to life. The noble would rather die than lose modesty.

1018. One who does not shrink from what others blush at, knows no righteousness.

1019. Lack of decorum disgraces a home ; lack of modesty destroys everything good.

1020. The activity of those lacking in modesty is like that of a marionette.

CHAPTER 103—KUDI SEYALVAKAI

1021. Karumam seyaoruvañ kaitūvēñ eppum perumaiyil piñduñaiya dil.
1022. Älvipaiyum äpña ařivum enairapđin nilvipaiyāl niłum kudi.
1023. Kuđis'eyval eppum oruvañkut teyvam maditarñut tāpnum dūrum.
1024. Sūlāmal tāpē muđiveydem tamkuđiyait tālā duñiañtu pavarkku.
1025. Kuđram ilanāyik kuđis'eydu vālvāñaic sūr̄amāc cuřrum ulaku.
1026. Nalāñmai enba doruvarkkut tāpñpiranda ilāñmai äkkik kolal.
1027. Amarakattu vanķapñar pōlat tamarakattum ärruvār mēñtē pořai.
1028. Kuđis'eyvārk killaip paruvam : mađis'eytu māñam karutak keđum.
1029. Iđumbaikkē kołkalam kollō kuđumbattaik kuđram mařaippān uđambu.
1030. Iđukkañkāl konriđa viłum ađuttōpñrum nallāl ilāta kuđi.

CHAPTER 103—ON EXALTING ONE'S FAMILY

1021. Nothing is more exalted and manly than one's ceaseless toil to uplift one's own family.

1022. Manly effort and ripe wisdom exalt one's family.

1023. Even God girds up His loins in the service of one who strives for the glory of one's family.

1024. Success comes unbidden to one who exalts one's family with unremitting toil.

1025. The world becomes kin to one who leads an unblemished householder's life.

1026. What is true manliness except perfect ordering of the house for its own glory?

1027. The brunt of the battle falls on the victorious; the burden of the family on the competent few.

1028. To pure householders there is no cessation of work. One's false prestige leads to the ruin of one's family.

1029. Is he who protects his family from the ills of life a mere vessel of suffering?

1030. The axe of adversity falls on the family which has no noble son to shield it.

CHAPTER 104—ULAVU

1031. *Sūlāṇṭumērp pinnā dulakam atanāl
uṇḍandum ulavē talai.*
1032. *Uluvār ulakattārk kāṇiaḥ dāṛṭādu
eluvārai ellām poruttu.*
1033. *Ulutuṇḍu vālvārē vālvārmaṭ ṣellām
tolutuṇḍu piṇsel pavar.*
1034. *Palakuḍai niḷalum tamkuḍaikkīlk kāṇpar
alakuḍai niḷalavar.*
1035. *Iraṿār irappārkkon ṣīvar karavātū
kais'eytūn mālai yavar.*
1036. *Ulaviḍār kaimmaḍaṇkiṇ illai viḷaivatūum
vittēmen pārkkku nilai.*
1037. *Toḍippulutī kahcā uṇakkin piḍitteruvum
vēṇḍātu sālap padum.*
1038. *Ēriṇum naṇḍāl eruviḍutal kaṭṭapin
niriṇum naṇṭataṇ kāppu.*
1039. *Sellāṇ kilavan iruppiṇ nilampulandu
illāṇū uḍi viḍum.*
1040. *Ilameṇ ṣasaii yiruppāraik kāṇin
nilameṇṇum nallāl naṇkum,*

CHAPTER 104—ON AGRICULTURE

1031. After vain wanderings in search of callings
the world returned to the plough..

1032. Husbandmen are the sheet-anchor of the
world ; for on them depend lives of others.

1033. Only the husbandmen live ; all others
subsist on their toil.

1034. It is the husbandmen that bring the might
of the kings under the sway of their own sovereign.

1035. A toiling peasant never begs but gives.

1036. Even the anchorite ceases from penance if
husbandmen sit with their hands folded.

1037. Let the land be allowed to dry with dust.
Even a handful of manure is not needed for a good
harvest.

1038. After weeding, let the land be guarded, for
more important than water is the protection of crops.

1039. The land neglected by its owner puts on the
appearance of a sulky woman abandoned by her lord.

1040. Mother earth laughs in scorn at those who
plead poverty.

CHAPTER 105—NALKURAVU

1041. İnmaiyyin innaada diyādenin inmaiyyin
inmaiye inna datu.
1042. Inmai enaoru pāvi maṭumaiyum
immaiyyum iṇṭri varum.
1043. Tolvaravum tōlum keḍukkum tokaiyāka
Nalkura vēṇum naṣai.
1044. Ilpiṭandār kaṇṇeyum inmai ilivanda
s'olpiṭakkum s'ōrvu tarum.
1045. Nalkura vēṇum idumbaiyūl palkurait
tuṇbankaḷ s'enṛu paḍum.
1046. Naṛporuḷ naḍkuṇarndu s'ollinum nalkūrṇdār
s'orporuḷ s'ōrvu paḍum.
1047. Aṛamsārā nalkura viṇṭatā yāṇum
piṭanpōla nōkkap paḍum.
1048. Inṛum varuvatu kollō nerunalum
koṇratu pōlum nirappu.
1049. Neruppiṇuḷ tuṣṭjalum ākum nirappiṇuḷ
yātonum kaṇpā ḍaritū.
1050. Tuppura villār tuvarat tuṭavāmai
uppiṭkum kāḍikkum kūṭru,

CHAPTER 105—ON POVERTY

1041. There is no greater evil than poverty.

1042. Poverty is an evil which blasts at once the joys of earth and of heaven.

1043. Poverty which springs of avarice ruins one's ancestry and its fair name.

1044. Dejection due to poverty makes the noble utter the language of the base.

1045. Poverty in itself an evil is the mother of all ills.

1046 The words of the poor, though born of experience and wisdom are not listened to.

1047. Even a mother turns her back on one whose poverty is devoid of probity.

1048. Oh, how I dread it ! Will that beggary that almost killed me yesterday assail me today also ?

1049. One may sleep in the midst of scorching fire. But the poverty-stricken know no sleep.

1050. The indigent that do not renounce the world batten on other man's salt and porridge.

CHAPTER 106—IRAVU

1051. Irakka irattakkār kāpiṇ karappiṇ
avarpaļi tampali apru.
1052. Inbam oruvač kirattal irandavai
tunbam uṭāa varin.
1053. Karappilā neñjiṇ kaḍaṇaṇivār muṇniṇru
irappumōr eer uḍaittu.
1054. Irattalum īdalē pōlum karattal
kaṇavilum tēṭatār māṭṭu.
1055. Karappilār vaiyakat tuṇmaiyał kaṇniṇ
ṭirappavar mēlkoł vatu.
1056. Karappiṇumbai illāraik kāpiṇ nirappiṇumbai
ellām orunku keḍum.
1057. Ikalndelļā dīvāraik kāpiṇ makilndullam
ullum uvappa duḍaittu.
1058. Irappārai illāyiṇ īrmkaṇmā nālam
marappāvai s'enṛuvan daṛru.
1059. Ivarkaṇ eṇuṇḍām tōṛram irandukōl
mēvār ilāak kaḍai.
1060. Irappāṇ vekulāmai vēṇḍum nirappiṇumbai
tāṇeyum sālum kari.

CHAPTER 106—ON BEGGING

1051. Beg if you meet people who can give. If they refuse, it is their fault, not yours.

1052. Begging would be pleasant to one if one were to achieve one's object without causing pain.

1053. There is a grace even in begging of one noble and generous of heart.

1054. Begging is endowed with all the grace of giving when the noble guest does not fail of his gifts even in dreams.

1055. There is beggary because of persons touched by its very presence.

1056. All the indignities of begging vanish in the presence of the truly generous who know not the sin of withholding gifts.

1057. Mendicancy inwardly rejoices in the bounty of the generous free of scorn.

1058. Were there to be no mendicancy the vast world would be peopled with men moving like dolls.

1059. If there be no beggars in the world, will there be any glory for the bountiful?

1060. Do not chafe against the hunks for inevitable is the pain of poverty.

CHAPTER 107—IRAVACCAM

1061. Karavā duvantiyum kaṇappār kaṇnum
iravāmai kōđi uyum.
1062. Irandum uyirvāltal vēñđin parandu
keđuka ulakiyarri yān.
1063. Inmai iqumpai irandutir vāmennum
vanmaiyyin vanpāttā dil.
1064. Idamellām kollāt takaitte idamillāk
kālum iravollāccālpu.
1065. Telñir ađupuṛkai āyiqum tāltandadu
unñalil ūnginiya dil.
1066. Āviñku nīren ḱirappiñum nāviñku
iravin ilivanda dil.
1067. Irappan irappārai ellām irappin
karappār iravañmin eđru.
1068. Iravennum ēmāppil tōpi karavennum
pārtākkap pakku viđum.
1069. Iravulla ullam urukum : karavulla
ullatūum inṛik keđum.
1070. Karappavark kiyānkoļikkum kollō irappavar
s'ollāđap pōom uyir. ..

CHAPTER 107—ON FEAR OF BEGGING

1061. A million times blessed is he who refrains from begging even from the generous delighting in charity.

1062. May the creator of the world perish if he has ordained life only through mendicancy.

1063. There is no greater folly than the thought of wiping out poverty by beggary.

1064. The greatness of refusing to beg even in adversity transcends the glory of the world.

1065. Nothing is sweeter than the thin porridge earned by the sweat of one's brow.

1066. It is a heinous sin to beg for water even for a cow crying of thirst.

1067. I implore beggars not to beg of people who hide their wealth.

1068. The unavailing canoe of begging gets wrecked on the rock of refusal.

1069. The mere thought of begging melts one's heart. It breaks at one's denial.

1070. A rebuff takes the life out of the beggar. But can the deceitful escape death?

CHAPTER 108—KAYAMAI

1071. Makkaļe pōlvar kayavar avaranna
oppā riyānkanda dil.
1072. Naŋraji vāriŋ kayavar tiruvuḍaiyar
neñjat tavalam ilar.
1073. Tēvar anaiyar kayavar avarumtām
mēvana s'eytoluka lān.
1074. Akappaṭṭi āvāraik kāpiṇ avariṇ
mikappattuc cemmākkum kīl.
1075. Accamē kīlkaļa dācāram eccam
avāuṇḍēl uṇḍām s'iṛitu.
1076. Araipaṛai annar kayavartām kēṭṭa
maṛaipiṛark kuytturaikka lān.
1077. Īrnkai vitirār kayavar kodiṛuḍaikkum
kūṇkaiyar allā tavarkku.
1078. S'ollap payanpaḍuvar sāṇṭor karumpupōl
kollap payanpaḍuṇ kīl.
1079. Uḍuppadūum uṇpadūum kāpiṇ piṛarmēl
vaḍukkāṇa varṛākum kīl.
1080. Eṛṛir kuriyar kayavar ? on ṭuṛrakkāl
viṛṛaṭ kuriyar viraintu.

END OF PORUTPĀL

CHAPTER 108—ON MEANNESS

1071. Ignoble men are only touched with ^{the} human shapes. Rare indeed are such specimens.

1072. Blessed are the base who are ignorant of the good. Verily they are never ill at ease.

1073. Mean men resemble unruly gods, for they know no law.

1074. The mean fought their superiority among men baser than them.

1075. Fear and desire rule the conduct of the base.

1076. The base are like the drum for they noise abroad the secrets of men.

1077. The base part with their crumbs only to a clenched hand.

1078. Even the least cry of distress touches the heart of the good ; but squeezing goodness out of the vile is like crushing the sugar-cane.

1079. The base envy others in their food and clothing and slander them.

1080. What are the base men fit for ? They hasten only to sell themselves in adversity.

END OF PORUTPĀL

KĀMATTUPPĀL

SECTION I. KAŁAVIYAL

CHAPTER 109—TAKAIYAÑANGURUTTAL

1081. Añangukol ? ãiymayil kollo ? kapangułai
mātarkol ? mälumen̄ nefju.
1082. Nōkkigāl nōkkedir nōkkudal tākkañangu
tāñaikkondan̄na tuđaittu.
1083. Pañdařiyēn kūrren padañai : iñi ařindēn
peñtakaiyāl pēramark kaṭṭu.
1084. Kañdār uyir uñnum torṛattāl peñtakaip
pēdaikku amarttaña kañ.
1085. Kūr̄amō ? kaññō ? piñaiyō ? Mađavaral
nōkkamim mūñrum uđaittu.
1086. Kođum puruvam kōđā mařaippin nađungu ajñar
s'eyyala mañival kañ.
1087. Kađāk kaliriñmēl kañpađām mātar
paṭāa mulaimēl tukil.
1088. Onñutarko ouđaindate jñātpiñul
naññārum uđkumen̄ pīđu.
1089. Piñaiēr mađanōkkum nāñnum uđaiyāt̄ku
aňievagō ēdila tandu.
1090. Uñđärkañ allatu adunařāk kāmampōl
kañdār makil'seydal ip̄ru.

SECTION I. THE SECRET UNION

CHAPTER 109—ON LOVER'S DISTRACTION

1081. Is this a goddess fair? Or is it a rare peacock? Or, is it a mortal with heavy ear-rings? My mind is perplexed in the extreme.

1082. The glance she returns for mine resembles that of a terrible goddess leading an army.

1083. The god of death I never knew. Now I behold him in the shape of this woman with battling eyes.

1084. The cruel eyes of this woman seem to devour the lives of those on whom they fall.

1085. Oh, how the death-dealing antelope-eyes of the lady charm and puzzle me!

1086. Her cruel eyes, had they not been shaded by her brows, would have made me quail and shudder.

1087. The garment over the ample swell of her bosom is like the cloth on the face of a wild elephant.

1088. My might which has struck terror in the heart of the foe who has only heard of my prowess lies overthrown before her splendid face.

1089. What need of ornament has this lady of modesty, adorned with the glances of an antelope?

1090. Wine intoxicates the person when only drunk but love inebriates the soul even by a mere look.

CHAPTER 110—KURIPPARITAL

1091. Irunōkku ivaḷ uṇkaṇ uḷlatu ; orunōkku nōyñōkku : oṇḍu annōy marundu.
1092. Kaṇkaḷavu koḷlum sīru nōkkam kāmattil sempākam anṭu: peridu.
1093. Nōkkīṇāl : nōkki iṇaiſſiṇāl : ahdaval yāppiṇu! aṭṭiya nīr.
1094. Yāṇnōkkum kālai nilaṇ nōkkum ; nōkkākkāl tāṇnōkki mella nakum.
1095. Kuṛikkondū nokkāmai allāl orukaṇ sīṛakkaṇittāl pola nakum.
1096. Urāa tavarpōl s'oliṇum s'erāars'ol ollai uṇarap paṭum.
1097. S'erāaccīrūs'ollum s'erāarpōl nōkkum uṭārpōṇu urāt̄ kuṛippu.
1098. as'aīiyāṇku uṇḍāṇdu ḍr ēyar : yāṇ nōkkap pas'aīiyāl pāiya nakum.
1099. Yētilār polap podunōkku nōkkutal kādalār kaṇṇē uḷa.
1100. Kaṇṇōdū kaṇṇiṇai nōkkokkiṇ vāiccoṛkal eṇṇa payāṇum ila.

CHAPTER 110—READING LOVE'S SIGNS

1091. The glances of her collirium-painted eyes have a double sway. One wounds and the other heals.

1092. More telling than her actual embrace are her stealthy love looks.

1093. She gazed and gazed but she became shy and her bashful look has nurtured the plant of love between us.

1094. She casts her shy look on earth when I gaze at her; but if I turn aside, she glances at me with a gentle smile.

1095. Without looking straight at me, with furtive glances she smiles inwardly.

1096. Though her words are as harsh as those of a stranger, they betoken only love.

1097. The pretended angry look and the bitter-sweet word of the beloved are like those of a stranger. Surely these are but the masks of her love.

1098. When I look beseechingly at her she returns a gentle smile. Oh, what bewitching charm fills the tender maid's look.

1099. Oh, what an indifferent air do the lovers assume! They look at each other as if they were strangers.

1100. Of what avail are words when eyes speak to eyes and heart whispers unto heart.

CHAPTER 111—PUÑARCCI MAKIL_TAL

1101. Kañdu keñtuñduyirttu uñrañiyum aimpuñapum
oñtodi kañne uña.
1102. Piñikku marundu piñaman añiyilai
tañnöykkut tñne marundu.
1103. Tämvilvär mentol tuyilin yipitukol
tämaraiñ kaññän ulaku?
1104. Ningil terüum : kurukumkäl tañenñum
tiyänđup perîräl ivai.
1105. Vëttäpolutin avai avai põlumē
tötär kaduppinäl tol.
1106. Urutöru uyir talirppat tñđaläl pedaikkku
amildin iyandraña tol.
1107. Tammiñ irundu tamatupät tunđaräl
ammä arivai muyakku.
1108. Vilum iruvarkku ipite valiyidai
põlappađä muyakku.
1109. Üđal uñartal puñardal, ivai kämam
küiyär peñra payan.
1110. Añitöru añiyämai kañdañräl kämam
seritorum sëyilai mätü.

CHAPTER 111—THE ECSTACY OF LOVE'S UNION

1101. All the pleasures that the five senses give us are garnered in this lady with glittering bracelets. What a thrill she gives me ! ,

1102. The remedy for a disease lies not in the disease but in some healing balm ; but not so the loved one who is at once the disease and the cure for the pangs of love.

1103. Are the pleasures of the world of the lotus-eyed lord sweeter than reclining on the soft shoulder of the beloved ?

1104. This lady has a fire which burns me with passion when I am away ; but it cools down when I see her. Can any one say where she has acquired this power ?

1105. Like the dreams of pleasures sought, the embrace of this sweet-shouldered, flower-decked maiden gives me untold pleasure.

1106. Her embrace ever kindles new warm life in me. Verily her shoulders are packed with ambrosia.

1107. The embrace of my golden-coloured love reminds me of the joy of a householder who delights in fulfilling the laws of hospitality.

1108. Sweet indeed to both the lover and his beloved is that close embrace which allows not even a wisp of air to steal in between their arms.

1109. Separation, reconciliation and reunion are the pleasures vouchsafed to those stricken with love.

1110. The more I taste the charms of my beloved the more do I hunger for them. Verily what is already experienced pales into insignificance before the promise of the future.

CHAPTER 112—NALAM PUNAINDURAITTAL

1111. Naṇṇirai vālī: aniccamē! nippinum
meṇṇiraļ yāmyīļ bavaļ.
1112. malarkāṇīŋ maiyātti neñje ! Ivañkaṇ
palarkāṇum pūokkum enru.
1113. Muṇimēṇi muttam muṇuval veñinār̄ram
vēluñkaṇ vēyttōļ avañku.
1114. Kāṇīŋ kuvalai kavijndu nilaṇnokkum
māṇ ilai kaṇ ovvēm enru.
1115. Aniccappūk kālkalaiyāļ peytāļ nuṣuppiṛku
nalla paṭṭaa paṛai.
1116. Madiyum madandai mukaṇum ariyā
padiyil kalangiya miṇ.
1117. Aṇuvāi niṇainda avirmadikkup pōla
maṇu uṇḍō mādar mukattu.
1118. Mādar mukampōl oliviḍa vallaiyēl
kādalai : vālī madi.
1119. Malarappa kaṇṇāļ mukam otti āyin
palarkāṇat tōṇṭal madi.
1120. Aniccamum annattin tūviyum mādar
ađikku neruñjip pałam.

CHAPTER 112—ON HIS LADY

1111. O **aniccam** flower, the best and softest of all flowers, may you be blest; but do not forget that my lady is yet more tender.

1112. O Mind, when you behold flowers you think that your beloved's eyes are like these and pine away.

1113. Her body is of rich gold, her teeth pearls. She is fragrant, her eyes dart forth glances like a lance, her shoulders gently curve as the bamboo. O ! what a varied charm my beloved has !

1114. The **kundalai** flower hangs down in shame before the eyes of my tastefully adorned lady-love.

1115. She decks herself with **aniccam** flowers without removing the stalks. It is the death-knell of her slender waist.

1116. Even the stars of heaven veer their usual courses mistaking my lady's face for their queen moon.

1117. Is there a dark spot on the face of my lady-love as on the shining moon which waxes and wanes ?

1118. Blest indeed are you, Moon ! If you will be resplendent without a spot even as the face of my lady, I shall love you with all my heart.

1119. Moon, if you wish to equal the face of my lady then hide yourself from this world.

1120. The soft **aniccam** flower and the down of the swan are but thistles before the soft feet of my lady.

CHAPTER 113—KĀDAR S'IRAPPURAITTAL

1121. Pālođu tēñkalan tarřē pañimoli
vāl eyiřu ūriya nīr.
1122. Uđambodu uyiriđai eññamař ṫappa
mađandaiyođu emmiđai nađpu.
1123. Karumaniyil pāvāi ! ni podāi: yām vīlum
tirunudarkku illai iđam.
1124. Vāl dal uyirkannal āyilai : sādal
adarkannal ningum idattu.
1125. Ulluvan manyan mařappin mařappařiyēn
ollamark kaññāl gunam.
1126. Kañ ulil pōkār: imaippin paruvarār:
nuññiyar em kādalavar.
1127. Kañullār kāda lavarāk kaññum
elutēm karappākkku ařindu.
1128. Neñjattār kāda lavarāka veidunđal
añjutum vēpākkku ařindu.
1129. Imaippin karappāk kařival : anaittiřkē
ēdilar eññum ivvūr.
1130. Uvanduřaivar ullattuř enřum ; ikanduřaivar
ēdilar : eññum ivvūr.

CHAPTER 113—ON THE AFFIRMATION OF LOVE

1121. The kiss of the tender lips of my modest maid is like the taste of honey with milk.

1122. The love that has sprung up between me and my beloved is constant, even as body and soul are inseparable.

1123. O Image in the pupil of my eye, begone! How can my fair-browed lady sit enthroned, unless you give place to her?

1124. Embracing the arms of my choicely adorned lady I feel all the thrill and joy of life, but the moment I separate, I feel the wretchedness of death.

1125. I cannot forget the noble quality of my love of the sparkling eyes.

1126. My lover will never vanish from my eyes; nor will he be disturbed if I close them. He is so ethereal as to be invisible.

1127. I fear to paint my eyes, lest it should hide the vision of my lord dwelling within.

1128. With my lover in my heart I do not eat anything hot lest it should harm the delicate one.

1129. My eyes wink not lest they should lose the vision of my lord within; not knowing this people blame him for my sleeplessness.

1130. Delightfully my lover makes my heart for ever his abode; but villainous people say he is cruel and dwells apart.

CHAPTER 114—NĀNUTTURAVURAITTAL

1131. Kāmam uļandu varundipārkku yēmam
mađalalladu illai vali.
1132. Nōna uđambum uyirum mađaleřum
nāñinai níkki niṛuttu.
1133. Nāñođu nallāñmai pañduđaiyēñ : iñruđaiyēñ
kāmuřār ērum mađal.
1134. Kāmak kađumpuđal uykkumē nāñođu
nallāñmai enqum puñai.
1135. Tođalaik kuřumđoti tantāl mađalođu
mälai uļakkum tuyar.
1136. Mađalurđal yāmattum ulluvēñ : manra
pađal ollā pēdaikkeñ kañ.
1137. Kađalanna kāmam uļandum mađaleřāp
peñnil perundakka til.
1138. Niřaiariyar mannaliyar enñādu kāmam
mařai iřandu manru pađum.
1139. Ar̄ikilār ellārum enřeñ kāmam
mařukil mařukum maruñdu.
1140. Yām kañnil kāña naguba arivillār
yāmpařta tāmpařā vāru.

CHAPTER 114—SPEAKING OUT UNABASHED

1131. Men anguished by unrequited love find no stronger solace than mounting the **madal**.

1132. My body and soul, unequal to the pangs of love, seek to mount the **madal**; bashfulness and reserve are swept away.

1133. Reserve and dignified manliness once I had; but today I possess the **madal** which the helpless love-sick resort to.

1134. The giant force of the floods of love has carried away the raft of my manliness.

1135. The lady of little bracelets strung like garlands has taught me the love-sick pangs of evening and the **madal** horse. Never before have I known them.

1136. Thinking of this maid, my eyelids never close in slumber; even in dead of night my thoughts run, on the suicidal **madal**.

1137. Woman tossed about in a sea of the anguish of love think not of mounting the **madal**—there is nothing greater than this.

1138. Oh my beloved! Wanton is my love which has no sympathy for my modesty or my helplessness; How it compels me to unpack my hidden secret and drag it out to the open!

1139. 'Nobody knows my secret' I said to myself; but my angry love rages in the market-place to my utter disgrace.

1140. Foolish people laugh at me before my very eyes; verily they have not experienced agony of love.

CHAPTER 115—ALARARIVURUTTAL.

1141. Alar elā āruyir ni᷍kum : atanaip
palar ariyār baggiyattāl.
1142. Malar aṇṇa kaṇṇāl arumai ariyādu
alar emakku indadiv vūr.
1143. Uṛāadō ūrañinda kauvai? atanaip
peṛādu peṛānna nīrttu.
1144. Kavvaiyāl kavvidu kāmam: adu iṇṭel
tavvennum taṇṇai ilandu.
1145. Kalittorum kallunḍal vēṭtaṛṛāl : kāmam
velippaḍun tōrum iṇidu.
1146. Kaṇḍatu maṇṇum orunāl : alarmanṇum
tingaḷaip pāmpukoṇ daṛṭu.
1147. Ūravar kauvai eruvāka annaisol
nīrāka nīlum in nōy.
1148. Neyyāl erinuduppēm eṇṭaṛṛāl kauvaiyāl
kāmam nuduppēm eṇal.
1149. Alarnāṇa olvadō añjalōm penṭār
palaṇṇāṇa nīttak kaḍai..
1150. Tām vēṇḍiṇ nalkuvar kādalār : yām vēṇḍum
kauvai eḍukkumiv vūr.

END OF KALAVIYAL

CHAPTER 115—RUMOURS OF SECRET LOVE

1141. The many scandals about our love do indeed give me fresh hope and sustain my wretched life. Luckily for me the village folk do not know what their scandals have done.

1142. Blind to the esteem of my lady of flower-like eyes, the village folk have linked her name with mine.

1143. Is not the rumour of this village sweet to me? For it makes me feel that I have attained the bliss of love even without my lover at my side.

1144. The rumours set afloat have heightened my love; but for these, it might lose its sweetness and wither away.

1145. Each cup adds to the gaiety of a revelling drunkard. Even so each rumour of our love adds to my delight.

1146. Only once have I seen him; but oh! rumours of our secret love have spread all over the vast world, even as the news of the serpent devouring the moon at an eclipse.

1147. How this plant of sickness grows on! The gossip of the village manures it and the frown of my mother waters it.

1148. With the scandals of the village one can never stifle love; it is like smothering fire with ghee.

1149. When my lover who swore not to leave me alone has abandoned me to the mockery of the many, why need I fear these tittle-tattle?

1150. This village rumour is useful; it has coupled you and your lover; the moment he desires, the lover can thus help us.

END OF THE SECRET UNION

II. KARPIYAL

CHAPTER 116—PIRIVĀRRĀMAI

1151. Sellāmai uṇḍei eṇakkurai; maṭṭu nīṇ
valvaravu vālvārk kurai.
1152. Inkaṇ uḍaittavar pārval : pirivaficam
puṇkaṇ uḍaittāl puṇarvu.
1153. aridarō tēṭram arivudaiyār kaṇnum
pirivōr idattuṇmai yāṇ.
1154. Alittafical enṭavar nīppin telittasol
teriyārkku uṇḍo tavaṇu.
1155. Ōmbiṇ amaindār pirivōmbal! maṭṭavar
nīngiṇ aridāl puṇarvu.
1156. Pirivuraikkum vankanṇar āyin aridavar
Nalkuvar eṇnum naṣai.
1157. Tuṛaivaṇ tuṛandamai tūṛṭākol muṇkai
iṛai iṛavā nīṇra valai.
1158. Inṇādu iṇaṇ ilür vāldal: adanīnum
inṇādu iṇiyārp pirivu.
1159. Toḍiṇs'udin allatu kāmanōy pōla
viḍiṇs'udal ḥṛṭumō ti.
1160. Aridāṛri allal nōy nikkip pirivāṛṭip
piṇ irundu vālvār palar.

SECTION II—WEDDED LOVE

CHAPTER 116—THE PANGS OF SEPARATION

1151. If you are not to go away, tell me so that I may sustain my lingering life. If you are to go return soon.

1152. In the days of courtship what pleasure lay in each glance of his! Now after our union, the prospect of his separation brings gloom even in moments of happiness.

1153. Hard it is for me to rest assured; the lover who knows full well my miseries in separation still may part from me, making promises of quick return.

1154. How can there be blame on one who has put implicit trust in the comforting words of him who promised to shelter me for ever?

1155. Stop my lord from leaving me; only then can you save my life. Else it will flee at his parting and never again shall we meet.

1156. If he is cruel enough to speak of leaving me, I am lost; false it is to entertain any hope of his mercy.

1157. Will not the bracelets slipping loose from my wrist, tell the tale of the separation of my husband?

1158. Painful it is to live removed from familiar friends in a far-off village; but far more painful is the parting of the dearest one.

1159. Fire can scorch only when touched, but can it, like love, scorch persons away from it?

1160. Many ladies have gracefully borne news of separation, steered clear of sorrow, endured the parting of the loved one and still survived!

CHAPTER 117—PADARMELINDIRANGAL

1161. Maṇippēṇmaṇ yāṇ ihdō nōyai iṇaippavarkku
ūṭṭunir pōla mīkum.
1162. Karattalum āṛṛēṇin nōyai nōy seydārkku
uraittalum nāṇut tarum.
1163. Kāmamum nāṇum uyirkāvāt tūngum eṇ
nōṇā uḍambīṇ akattu.
1164. Kāmak kaḍalmaṇṇum uṇḍē : adu nīndum
ēmap puṇaimaṇṇum il.
1165. Tuppīṇ evaṇāvar maṇkol tuyarvaravu
naṭpiṇul āṭru bavar.
1166. Inbam kaḍalmaṇṭuk kāmam ahdaṇunkāl
tuṇbam adaṇil peridu.
1167. Kāmak kaḍumpuṇal nīndik karaikāṇen
yāmattum yāṇe uṇēṇ.
1168. maṇṇuyir ellām tuyirri alittirā
eṇalla tillai tuṇai.
1169. Koṇiyār koṇumaiyil tāmkoṇiya innāl
neṇiya kaliyum irā.
1170. Ullampōṇru uḷvaṭic celkiṛpiṇ vellanir
nīndala maṇṇoṇ kaṇ.

CHAPTER 117—THE CRY OF THE SEPARATED

1161. This my disease I seek to hide ; but how endlessly it wells up like the waters of the spring.

1162. It lies not in my power to conceal the disease of my love. Nor am I able to speak of it unabashed to him who caused it.

1163. My frail body is harassed by love and my bashfulness bids me be quiet. My soul is torn between them.

1164. Verily the endless sea of love stretches before me ; but I find not even a raft to cross the limitless expanse.

1165. Even to the loving one, he brings so much suffering ; how much more pain will he cause to his enemy !

1166. Vast as the sea is the delight of wedded love ; but vaster still are the sorrows of parting.

1167. Tossed in the troubled waters of love, I reach no shore ; I am all alone in the still watches of the night.

1168. Beneficent night which has rocked all living creatures to sleep finds in me her lone sleepless companion.

1169. These nights, all too short in those sweet days, now lengthen their heavy hours, surpassing in cruelty even my lord.

1170. If only my eyes like my mind had the speedy power of fleeing to my lover, they need not now swim in a flood of tears.

CHAPTER 118—KANVIDUPPALIDAL

1171. Kaṇṭām kaluḷvadu evaṅkolō taṇḍānōy
tāmkāṭṭa yāmkaṇ ḡatu.
1172. Terinduṇarā nōkkiya uṇkaṇ parinduṇarāp
paidal ulappadu even?
1173. Kadum eṇat tāmnōkkit tāmē kaluļum
idunakat takka tuḍaittu.
1174. Peyal āṛṭā nīrulanda uṇkaṇ uyelāṛṭā
uyvil nōy eṇkaṇ nīṛuttu.
1175. Paḍal āṛṭā paidal uḷakkum kaḍal āṛṭāk
kāma nōy s'eydaṇ kaṇ.
1176. Ōo iṇide emakkinnōy s'eydakaṇ
tāam idaṇpaṭ ṭadu.
1177. Ulanduļandu uḷnīr aṛuka viļaindiļaindu
vēṇđi avarkkaṇḍa kaṇ.
1178. Pēṇādu peṭṭār uļarmannō! maṛṭavark
kāṇādu amaivila kaṇ.
1179. Vārākkāl tuṣṭjā: variṇtuṣṭjā: āyiḍai
ārajiṣar uṭṭraṇa kaṇ.
1180. Maṛaipeṭal urārkku aridaṇṛāl empōl
aṛaipaṭṭai kaṇṇār akattu.

CHAPTER 118—ON EYES THAT LANGUISH

1171. Did you not show him to me and push me into the incurable sickness of love? Then why do you weep now to see him, the cause of all your woe?

1172. Oh Eyes! Having thoughtlessly feasted upon the lover, how can you now grieve for your own folly?

1173. Those eyes once leapt to see the lover: now they weep by themselves. Is it not laughable?

1174. Plunging me into an inevitable and incurable disease, these eyes of mine pour out their tears and run dry.

1175. My eyes that caused a disease of love vaster than the sea itself, do not now close themselves in sleep; they languish in grief.

1176. The very eyes that have caused me all those woes languish in sorrow by themselves. This is indeed just!

1177. These eyes hungered, wept, and repeatedly sent their glances to him. May they grieve and dry up all their stock of tears!

1178. She says to her companion: 'Did you not say that he who loves with words gets the wearing. Unless I see him straight before me, my eyelids do not close in sleep.'

1179. When he is away, my eyes are restless. When he comes, they are sleepless. Lost between these extremities my eyes endure untold suffering.

1180. It is certainly not hard for the villagers to read my secret love. My tell-tale eyes proclaim it to the world.

CHAPTER 119—PACAPPURU PARUVARAL

1181. Nayañdavarkku nalkāmai nērndēn : pas'andaen pañpiyārk kuraakkō piṛa.
1182. Avar dandār eñnum takaiyāl ivardanden mēñimēl ūrum pacappu.
1183. Sāyalum nāñum avarkoñdār kaimmāñā nōyum pa'salaiyum tandu.
1184. Ulliuvan manyān : uraippadu avartīramāl kallam piṛavō pacappu.
1185. Uvakkāñem kādalar selvār ivakkāñēn meñi pacappūr vadu.
1186. Vilakkañram pārkkum irulepōl koñkan tuyakkañram pārkkum pacappu.
1187. Pullik kiñdandēn puñaipeyarndēn ; avvalavil alikkol vañtē pacappu.
1188. Pacandāl ivañ eñbadu allāl ivalait tuñandār avareñbār il.
1189. Pacakkamañ pañtāñgen mēñi nayappittār nañnilaiyar āva reñiñ.
1190. Pacappenap pērperudal nañtē nayappittār nalkāmai tūñtār eñig.

CHAPTER 119—GRIEVING OVER LOVE'S PALLOR

1181. I did not assent to my lover's parting. To whom can I now complain of the pallor of my body, stricken with separation?

1182. The pallor spread over my body, exulting in the fact that he gave its birth.

1183. For my beauty and my bashfulness which he took away with him, my lover rewarded me with anguish and pallor.

1184. I think only of him and I open my lips only to sing his praises. Yet this pallor has come over me—O what cunning is this!

1185. Lo! Yonder is my lover gone. And here is the pallid hue spreading over my frame.

1186. Pallor awaits me the moment I am away from my lord's embrace, even as darkness lies in wait for the light to fade.

1187. I lay locked up in my lover's embrace; I moved away so little from him; when lo! pallor sprang up as it were to devour me.

1188. People say that I have gone sickly pale; never do they blame him that has abandoned me.

1189. If only he would keep his promise to return, my frame would gladly endure all the pallor of love.

1190. Good it is for me to be known as pallor incarnate if only people do not call my lover merciless.

CHAPTER 120—TANIPPADAR MIKUTI

1191. Tāmvilvār tamvilap perṭavar perṭarē
kāmattuk kālil kapi.
1192. Vālvārkku vāṇam payandaṛāl vilvārkku
vilvār alikkum ali.
1193. Viļunar vilap pađuvārkku amaiyumē
vāļunam eṇnum s'erukku.
1194. Vilap pađuvār kejii ilar tāmvilvār
vilap pađāar eṇiṇ.
1195. Nāmkādal koṇḍār namakkevan seypavō
tāmkādal koļlāk kađai.
1196. Orutalaiyān iṇṇādu kāmam : kāp pōla
irutalai yāṇum iṇṇidu.
1197. Paruvaralum paidalum kāṇāŋkol kāman
oruvaraṇ niṇṭoluku vāṇ ?
1198. Vilvāriṇ iṇs'ol perādu ulakattu
vālvāriṇ vanakaṇār il.
1199. Nas'ai iyār nalkār eṇiṇum avarmāṭtu
is'aiyum iṇiyi sevikku.
1200. Uṭṭarkku uṭṭunōy uraippāy kađalaic
ceṭāa ai : vāliya neñcū,

CHAPTER 120—FEELING ALL ALONE

1191. Only those women taste all the juice of the seedless fruit of love, whose love is returned by their lovers.

1192. Welcome as the rain to the tillers of the earth is the grace of the lover to his loved one.

1193. Justly may those women feel proud of their life who are endowed with lovers who requite their love in all its fullness.

1194. Those whose love is not returned by their sweet ones are unlucky beyond measure. Of what avail to them is the esteem of others ?

1195. When he does not return my love, what favour can I expect of him ?

1196. Bitter is unrequited love; sweet it is if returned in equal measure like the well-poised even scales.

1197. Cannot the god of love, who pays his attention to me alone, behold all my anguish and sorrow ?

1198. Breathes there a more cruel soul on this earth than the one who lives on without the encouraging words of the loved one ?

1199. Though the loved one favours me not, delightful indeed is stray news of him that reaches my ears.

1200. Oh my heart ! try to tell gnawing cares to your unresponsive lover ; you may as well strive to dry up the surging sea.

CHAPTER 121—NINAINDAVAR PULAMBAL

1201. Ulliñum tirāp perumakil s'eydalāl
kallūnum kāmām iñidu.
1202. Enaittonru iñitēkāñ kāmam ; tām vilvār
niñaiippa varuvatonru il.
1203. Niñaiippavar pōñru niñaiyār kol ; tummal
s'iñaiippadu pōñru keđum.
1204. Yāmum ulēmkol avar neñicattu emneñicattu
ðo ułarē avar.
1205. Tamneñicattu emmaik kađikonđār nāñārkol
emneñicattu ðvā varal.
1206. Mařtuyāñ enułēñ manñō ? avarođuyāñ
uřtanāl ulla ułēñ.
1207. Mařappin evañ āvan mankol ? mařappriyēñ
ulliñum ullam s'uđum.
1208. Enaittu niñaiippinum kāyār : anaittanđō
kādalar s'eyyum s'içappu.
1209. Viliyum eñ iñuyir vēgallam eñbār
aļiñmai āřra niñaindu.
1210. Viđādu s'enđaraik kappināl kānap
pađāadi : vāli : mati.

CHAPTER 121—RECOLLECTING THE
PLEASURES OF LOVE

1201. Love is far sweeter than wine ; for unlike wine the very thought of love intoxicates me.

1202. Love is sweet in all respects ; the thought of the dear one even in separation tastes sweet.

1203. She says to her companion : "A sneeze comes upon me but goes away all of a sudden ; perhaps a thought of me occurs to him and then he forgets it."

1204. He is ever present in my thoughts. Am I or am I not ever present in his thoughts ?

1205. He keeps me away from his heart ; does he not feel ashamed of constantly stealing into my heart ?

1206. Only the recollection of those ecstatic days with him makes me live. What else can sustain me ?

1207. Never have I forgotten the golden days with my beloved ; his separation now burns into my heart ; certain is death if ever the memory of him forsakes my luckless heart.

1208. However much I may think of him, he is never angry with me. Inimitable is my lover's grace.

1209. As I think and think of the cruelty of my love who swore that our lives were inseparable, my soul ebbs away.

1210. She says to the moon : "O blessed moon ! Ceaselessly pour your rays till I am able to see with my eyes the loved one who has forsaken me but yet dwells for ever in my heart."

CHAPTER 122—KANAVUNILAI URAITTAL

1211. Kādalar tūtođu vanda kađavīñukku
yāđusēy vēñkol virundu.
1212. Kayal uñkaŋ yāñirappat tuñjiñ kalandārkku
uyal uñmai sār̄uvēñ man.
1213. Nađavīñāl nalkā tavaraik kađavīñāl
kāñđaliñ uñđen uyir.
1214. Kađavīñān uñđāgum kāmam nađavīñān
nalkārai nāđit tarāñku.
1215. Nađavīñān kađatūum āngē kađavundān
kađa polutē iñidu.
1216. Nađavēna onđillai yāyīñ kađavīñāl
kādalar nīñgalar man.
1217. Nađavīñāl nalkāk kođiyār kađavīñān
eñemmaip pilip padu.
1218. Tuñjumkāl tōlmēlar āki vijikkumkāl
neñicatta rāvar viraindu.
1219. Nađavīñān nalkārai nōvar kađavīñāl
kāđalark kāñā davar.
1220. Nađavīñān namnittār eñbar kađavīñān
kāñārkol ivvū ravar.

CHAPTER 122—DREAMS OF LOVE

1211. With what feast may I entertain the dream
that has brought glad tidings of my lover ?

1212. If only my eyes would close in sleep at my
request, how I would meet him in dreams !

1213. The merciless one favours me not in waking
hours ; but in dreams I feast on him and thus manage
to live.

1214. Why do I love dreams ? It is because they
bring before me the one who in waking hours favours
me not.

1215. Sweet is his presence in the waking hours ;
sweet too is his appearance in a dream. What then do
I miss in seeing him in my dreams ?

1216. If only there was no such thing as waking
hours, my lover would never desert me in my dreams .

1217. Why does the cruel one plague me in my
dreams when he shows no compassion on me in my
waking state ?

1218. She says to her companion : " He embraces
me in my dreams but the moment I awake he quickly
vanishes into my heart."

1219. Only those women who do not see their
lovers in dreams, blame them for their cruelty in wak-
ing hours.

1220. Folk say : " He has abandoned her in
sooth." Verily they do not know how he visits me in
my dreams .

CHAPTER 123—POŁUTU KANDIRANGAL

1221. Mālaiyō allai; maṇantār uyiruṇṇum
vēlainī; vāli peļutu.
1222. Puṇkaṇṇai; vāli; maruḷmālai emkēlpōl
vaṇkaṇṇa tōniṇ tuṇai.
1223. Paṇi arumbip paidalkoṭ mālai tuni arumbit
tuṇbam vaṭara varum.
1224. Kādalar ilvaṭi mālai kolaikkajattu
ēdilar pōla varum.
1225. Kālaikkuc ceydanap ḫenkol evaṇkolyāṇ
mālaikkuc ceyda pakai.
1226. Mālainōy ceydal maṇandār akalāta
kālai aṣindatu ilēṇ.
1227. Kālai arumbip pakalellām pōdāki
mālai malarumin nōy.
1228. Aḷalpōlum mālaikkut tūdāki āyan
kuṭalpōlum kollum paḍai.
1229. Padimaruṇdu paidal uḷakkum madimaruṇdu
mālai paṭtararum pōltu.
1230. Poruḷmālai ālarai ulli maruḷmālai
māyumen māyā uyir.

CHAPTER 123—SUNSET AND SORROW

1221. O blessed twilight ! You are not the twilight of the joyous old times ; you are the end of the world devouring the lives of the parted lovers.

1222. "Blest be thou, O twilight ! You are pale and your eyes are lustreless. Is your sweet one as cruel as mine ? "

1223. O Evening. ! In those joyous days with my beloved you approached me timidly with drops of dew on you and sadness written in your face. Your advance now brings with it only distaste and sorrow.

1224. My lover away, evening comes murderously like a hangman rushing to the place of slaughter.

1225. Morning, Evening, why should these alternately assuage and afflict me in this separation ? What good have I done to morn and what harm to even ?

1226. With my lover by my side, never for once, did I taste the bitterness that eventide can cause.

1227. This disease of love buds in the morning, grows and grows all day long and flowers into full bloom at eventide.

1228. The note of the shepherd's pipe, which sounded so pleasant in the happy days, has now become a message of the hot evening—verily a weapon forging my death.

1229. When senseless evening creeps painfully along, the whole village feels dizzy and is plunged in the anguish of separation.

1230. This life of mine which has survived this bitter separation is very near to death in this treacherous evening, as I think of my lord who values riches far above love.

CHAPTER 124—URUPPU NALAN ALITAL

1231. Sīrumai namakkoliyac cēncendrār ulli
nařumalar nāpiṇa kaṇ.
1232. Nayandavar nalkāmai s'olluva pōlum
pacandu paṇivārum kaṇ.
1233. Taṇandamai sāla ařivippa pōlum
maṇandanāl viñgiya tōl.
1234. Paṇainīngip paindoṭi sōrum tuṇainīngit
tolkaviṇ vāḍiya tōl.
1235. Kođiyār kođumai uraikkum tođiyodu
tolkaviṇ vāḍiya tōl.
1236. Tođiyodu tōlnekila nōval avaraik
kođiyar eṇakkūral nondu.
1237. Pādu peṛutiyō neñcē ! kođiyārkku eṇ
vāḍutōl pū'sal uraittu.
1238. Muyangiya kaikalai ūkkap pacandatu
paintođip pēdai nudal.
1239. Muyakkiđait taṇvali pōlap pacappurra
pēdai perumaļaik kaṇ.
1240. Kaṇṇiṇ pacappō paruvaral eytingē
oļnudal seydatu kaṇdu.

CHAPTER 124—WASTING AWAY

1231. Companion to lady-love: "Stop this weeping and wailing. The thought of the one gone far away has made your eyes pale and lustreless."

1232. "Your pallid eyes streaming with tears proclaim the callousness of your lord."

1233. "Your shoulders that swelled with joy on the day of your marriage are thin today; they proclaim how your lord has cruelly forsaken you."

1234. "Since your separation from your lord your shoulders have lost their innate grace; worse still they have become lanky; and the bangles too slip on your slender arms."

1235. My bracelets slip; the charm of my shoulders withers away. It proclaims the cruelty of the heartless one.

1236. With loose bangles and leaner shoulders, I still feel pained to hear him called cruel; I cannot bear any affront to my lord's fair name.

1237. "O my heart, do you desire to cover yourself with glory? Then go to the cruel one and tell him the wasting away of my shoulders and these rumours of cruelty abroad."

1238. He soliloquising: "once when I gently loosened my hands from an ecstatic embrace, the forehead of my love suddenly turned pale. I wonder how she bears my separation in these long days."

1239. "The still eyes of my love dark as the rain-bearing cloud turned sickly pale the moment a gust of wind crept in between our locked arms; how does she bear the estranging seas and mountains hurled in between us now?"

1240. "Her eyes turned lustreless at the release of my arms from their close embrace; was it in sympathy with the fading brightness of her forehead?"

CHAPTER 125—NEÑCODU KILATTAL

1241. Niñaittonru s'ollāyō neñcē ! eñaittonrum
evvamnōy türkum mañundu.
1242. Kādal avarilar ākanı nōvatu
pēdaimai vāli ; eñ neñcu !
1243. Irundulli eñbaridal : neñcē ! parindullal
paidalnōy ceydārkañ il.
1244. Kañnum kclaccēri neñcē ! ivai eñnait
tiñnum avarkkāñal uñru.
1245. Ceññar eñakkai viñaluñçō neñcēyām !
uññal uñā davar.
1246. Kalanduñarndum kādalark kañđāl pulanduñarāy
poykkāyvu kāyti : eñ neñcu.
1247. Kāmam viñuonrō nāñviñu : eñ neñcē !
yāñō poñeniv virañdu.
1248. Parindavar nalkāren tēngip pirindavar
piñselvāy pēdai eñ neñcu.
1249. Ullattār kāda lavarāka ullinī
yāruñaic cēriñ neñcu.
1250. Tunñāt tuñandārai neñcat tuñaiyēmā
iñnum iñattum kavip.

CHAPTER 125—SOLILOQUY OF THE LADY-LOVE

1241. O heart ! can you not cast about and find a remedy for my lovesickness which causes me such sorrow ?

1242. 'Blessed may you be O heart ! how foolish of you to bemoan separation when he has no love for you !

1243. 'O heart ! Why stay in vain here and feel wretched ? There is no sympathy in the heart of him who has caused you this wasting disease.

1244. 'O my heart ! if you go to him, take my eyes also with you. They eat into my being in their craving to see him.'

1245. 'O heart ! can I really forsake him as cruel though he has used me cruelly when I clung to him.'

1246. O my heart ! could you ever bear even a mock quarrel with your lover to sweeten his company ?, Then why call him cruel now for your own fault ?

1247. My good heart ! cast off one of the two—love or bashfulness. I cannot bear the insupportable weight of them both.

1248. 'You go seeking with a hopeless aching heart after the far-off lover, because he has not understood and favoured you with his mercy. O foolish heart !'

1249. 'O my heart, is it you keep your lover within you ? Then whom do you search in your thoughts ? Why search for him outside ? Whom do you hope to reach ?'

1250. The more I have him in my heart who has left me never to come back, the more my beauty wastes away.

CHAPTER 126—NIRAI ALITAL

1251. Kāmak kaṇicci uḍaikkum niṭaiennum
nāṇuttāl vilta-kadavu.
1252. Kāmam egaonṛō kaṇiṇren neśicattai
yāmattum ālum tolil.
1253. Maṇaippēñmaṇ kāmattai yāñō : kuṛippinṛit
tummalpōl tōñri viḍum.
1254. Niraiuḍaiyēñ enbēñmaṇ : yāñōen kāmam
maṇaiiñandu maṇru paḍum.
1255. Sēṛṭārpīñ sellāp perundakaimai kāmanōy
uṛīār ariyadoṇru aṇru.
1256. Sēṛṭavar piñsēral vēṇdi alittarō !
errennai uṛīa tuyar.
1257. Nāṇena oṇṛō ariyalam kāmattāl
pēṇiyār peṭba ceyin.
1258. Paṇmāyak kaļvaṇ paṇimoli yanṛō nam
peṇmai uḍaikkum paḍai.
1259. Pulappal eṇac ceṇrēñ : pulliṇēñ neśicam
kalattal uṛuvadu kaṇdu.
1260. Niṇamtiyil iṣṭanna neśicinārk kuṇḍō
puṇarndūti niṭpēm eṇal.

CHAPTER 126—ON LOSS OF MODESTY

1251. The door of my maidenly grace³ and the bolt and bars of modesty are hewn by the weapon of restless love.

1252. Verily the thing called love has no grace; even at dead of night it rules my heart and keeps it awake when all the world is in slumber.

1253. I strive to hide this my passion. Yet it breaks out against my wish like a sudden sneeze.

1254. I pride myself on my modesty. But my passion breaks all barriers and brings me out into the open.

1255. Victims of passion can never understand the nobility of giving up the pursuit of unrequited love.

1256. How cruel is the malady which sends me after the heartless one! Mine is indeed a pitiable lot.

1257. When the loved one, after all his vagaries, took me into his loving embraces all my bashfulness fled away.

1258. The weapon that shatters our maidenly reserve is none other than the talk of the artful lover.

1259. With the fixed resolve of forsaking him I went, but my heart yielded to his embrace.

1260. People with hearts melting like fat at the touch of fire—how can they reject the offered love and stand aloof?

CHAPTER 127—AVARVAYIN VIDUMBAL

1261. Vāl aṛṛup puṛkenṛa kaṇṇum : avar s'enṛa
nāloṛṛit tēynda, viral.
1262. Ilankilāy ! iṇṭu maṭappinen tōlmēl
kalankaliyum kārikai nittu.
1263. Uraṇnas'aai ul̄lam tuṇaiyākac cēṇṭār
varal naś'aai iṇṇum ulēn.
1264. Kuḍiya kāmam pirindār varavullik
kōḍukonđeṭum eṇ neñicu.
1265. Kāṇkamaṇ koṇkaṇaik kaṇṇārak kaṇḍapin
nīngumen mentōl pas'appu.
1266. Varukamaṇ koṇkaṇ orunāl parukuvan
paidalnōy ellām keḍa.
1267. Pulappēṇkol pulluvēṇ kollō kalappēṇkol
kaṇṇaṇa kēlir varin.
1268. Viṇaikalandu veṇṭika vēndan : maṇaikalandu
mālai ayarkam virundu.
1269. Orunāl elunālpōṛ sellum s'enṛ s'enṭār
varunālvaittu ēṅgu pavarkku.
1270. Peṇinennām peṛrakkāl eṇnām uṛineṇnām
ul̄lam uḍaindukkak kāl,

CHAPTER 127—ON DISTRESS OF EACH
TOWARDS THE OTHER

1261. Counting the days of his separation, my fingers have become wasted and worn out; my eyes have grown dim and faint.

1262. O! bright girl, if I forget my lord today, then my shoulders will become thin and my bangles loose.

1263. I continue to live in eager expectation of the return of my lover. He took with him as his friend his own brave heart.

1264. With the thought of my lover's return anxious for reunion, my heart goes on climbing higher and higher.

1265. After feasting my eyes with the sight of my husband, my soft shoulders will lose their pallor.

1266. Let my husband come here one day. Then my wasting disease will be completely cured.

1267. When my husband, dear to me as my eyes, returns, shall I be indifferent or complaining? Shall I not be one with him?

1268. May my lord be victorious in action and may I also go home to enjoy my evening repast with a guest.

1269. To one who awaits the day of arrival of her husband, one day appears as long as seven.

1270. If her heart has been broken, of what avail is it if I become available to her, reach her or even join her?

CHAPTER 128—KURIPPARIYURUTTAL

1271. Karappiṇum kai ikandu ollāniṇ uṇkaṇ
uraikkal uruvatōṇru uṇdu.
1272. Kaṇṇirainda kārikaik kāmpērtōl pēdaikkup
peṇnirainda nīrmaī peritu.
1273. Maniyil tikaltaru nūlpōl maḍantai
aniyil tikalvadonru uṇdu.
1274. Mukaimokkul ullatu nāṭṭampōl pēdai
nakaimokkul ullatonru uṇdu.
1275. S'ēritođi s'eytiçanda kallam үrutuyar
tirkum marundonru uđaittu.
1276. Peritāṛriп peṭpak kalattal aritāṛri
anbīṇmai sūlvatu uđaittu.
1277. Taṇṇam turāivan taṇtamatamai namminum
munnam uṇarnta valai.
1278. Nerunaṛru cēṇär enkātalar: yāmum
elunālēm mēni pas'andu.
1279. Tođinōkki mentōlum nōkki ađinōkki
ahdāṇdu aval'sey tatu.
1280. Peṇṇipāl peṇmai uđaittenba kappipāl
kāmanōy s'olli iravu,

CHAPTER 128—ON SPEAKING ON THE SIGNS

1271. Though you hide it, your uncontrolled eyes reveal a secret to me.

1272. This girl of long eyes and bamboo shoulders has too much womanly modesty.

1273. Just like the thread concealed by the beads there is something lying beneath this damsel's beauty.

1274. Even as the fragrance that is locked up in the bud, there is something hidden in this damsel's smile.

1275. The tactful departure of my bangled lady serves as soothing balm for my excruciating pain.

1276. The pleasant union after the distress of separation still reminds one of the past indifference of the lover.

1277. My bangles betrayed even before I did my lover's separation from me.

1278. It was only yesterday that my lover went, but I have acquired seven days' pallor.

1279. She looks at her bangles ; she looks at her beautiful shoulders and she looks down at her feet. This is her present occupation.

1280. The eyes seek the cure of passion. It is the modesty of a modest woman.

CHAPTER 129—PUNARCCI VIDUMBAL

1281. Ullak kalittalum kāṇamakiļ talum
kallukkil : kāmattiiku uṇḍu.
1282. Tīṇaittuṇaiyum ūḍāmai vēṇḍum paṇaittuṇaiyum
kāmam niṇaiya varin.
1283. Peṇātu peṭpavē s'eyiyum koṇkanaiik
kāṇātu amaiyala kaṇ.
1284. Ūḍarkaṇ s'enṛenmaṇ tōli adumaṇandu
kūḍarkaṇ s'enṛateṇ neñcu.
1285. Elutunkāl kōlkāṇāk kaṇṇēpōl koṇkaṇ
paṇikāṇēṇ kaṇḍa viḍattu.
1286. Kāṇunkāl kāṇēṇ tavaṇāya : kāṇākkāl
kāṇēṇ tavaṇal lavai.
1287. Uyttal ariñdu puṇalpāy pavarēpōl
poyttal ariñden pulandu.
1288. Ilittakka iṇṇā s'eyiṇun kalittārkkuk
kallaṇṭē kalva ! niṇ mārpu.
1289. Maṇariṇun mellitu kāmam : s'ilaradan
s'evvi talaippaḍu vār.
1290. kāṇnil tuṇittē kalangināl pulludal
eṇṇinum tāṇvidup puṇṭu.

CHAPTER 129—ON YEARNING AFTER UNION

1281. To become pleased with the thought and happy at the sight of the lover, these are the fruits not of wine but of love.

1282. If a woman's passion becomes excessive, she should avoid even slight misunderstanding.

1283. Though my husband acts regardless of me, yet my eyes cannot be satisfied without seeing him.

1284. O Friend ! I went to quarrel with him ; but forgetting it my heart sought for reconciliation.

1285. Just as our eyes do not see the pen when writing I could not see my lover's faults when I saw him.

1286. When I see my husband I cannot see his faults. In his absence I cannot see anything else.

1287. Of what avail is it to sift all the lies of one's husband ! It is as ineffectual as a diver battling with an irresistible current.

1288. O cheat ! your breast is coveted more and more even as liquor with all its harm is by the drunkard.

1289. More tender than a flower is love and few are they who enjoy it fully.

1290. With resentful eyes, my lady complained : but eager for reconciliation she forgot her anger.

CHAPTER 130—NEÑCODU PULATTAL

1291. Avarneñicu avarkkādal kañdum evañneñicē
nī emakku ākā tatu.
1292. Uṛā tavarkkañda kañnum avaraic
ceñareñac cēriyen neñicu.
1293. Keñtārkku nañtāril eñbatō neñicē nī
pettāngu avarpiñ s'elal.
1294. Inianña niñnoodu s'ūlvāryār neñicē
tuñiseydu tuvvāikāñ mañru.
1295. Peñāmai añcum peñinpirivu añcum
aṛā idumbaitteñ neñicu.
1296. Tañiyē irundu niñaittakkāl ennaít
tiñiya irundadeñ neñicu.
1297. Nāñum mañantēñ avarmañak kallāen
māñā mañaneñicil pañtu.
1298. Ellip ilivāmenru eñpi avartiñam
uñlum uyirkkādal neñicu.
1299. Tuñbattiñkku yārē tuñaiyāvār tāmuñdaiya
neñcam tuñaijal vañi.
1300. Tañcam tamarallar ētilār tāmuñdaiya
neñcam tamarañ vali.

CHAPTER 130—ON SPEAKING WITH THE MIND

1291. O ! My heart, though you know that my husband's heart thinks only of himself, how is it you think of him and not of me ?

1292. O ! My heart, knowing that he has no thought for you, still you run after him expecting no refusal.

1293. O ! My heart, you go after him without my permission. Is it because none will befriend those in adversity ?

1294. O ! My heart, if you see him, you do not resent his faults. Who can consult you for advice ?

1295. My mind can have only endless anxiety ; for I fear both when he is with me and also without me.

1296. My heart eats me up when I think of him in my loneliness.

1297. With my foolish heart remembering him who has forgotten me, I have forgotten even my sense of shame.

1298. My heart that loves life and views it ignoble to blame and to deny access to him, ever thinks of his success.

1299. Who will be a friend in misery but one's own heart ?

1300. If one's own heart turns against one, how can one expect anything but hostility from others ?

CHAPTER 131—PULAVI

1301. Pullā tirāap pulattai : avaruṭum
allalnōy kāṇkam sīritu.
1302. Uppamain tarṭāl pulavi : adusīritu
mikkarṭāl niṭa viḍal.
1303. Alandārai allalnōy s'eydaṛṭāl tammaip
pulandāraip pullā viḍal.
1304. Ūḍi yavarai uṇarāmai vāḍiya
valli mudalarin daṛru.
1305. Nalattakai nallavark kēr pulattakai
pūṇga kaṇṇār akattu.
1306. Tuṇiyum pulaviyum il āyin kāmam
kaṇiyum karukkāyum aṛru.
1307. Ūḍalin uṇḍāṅgōr tuṇbam puṇarvatu
nīḍuvadu aṇṭukol eṇṭu.
1308. Nōdal evaṇmaṛṭu nondāreṇṭu ahtaṇiyum
kādalar illā vali.
1309. Nirum niṭalatu iṇitē : pulaviyum
viṇunar kaṇṇē iṇitu.
1310. Ūḍal uṇanga viḍuvārōdu eṇneñcam
kūḍuvēm eṇbadu avā,,.

CHAPTER 131—ON LOVERS' MISUNDERSTANDING

1301. Let us see a little his distress in passion, by showing reserve.

1302. Reserve like a pinch of salt adds to enjoyment. If excessive, it spoils the taste.

1303. If men do not pacify women who feign coolness, it is like causing more pain to those who already suffer.

1304. Not to pacify the lady who feigns coolness is to cut the withering creeper away at the root.

1305. The beauty of a loyal lover is only enhanced by the reserve of his flower-eyed lady.

1306. If indignation and gentle resentment are absent, love will be like fruit over-ripe or unripe.

1307. There is anxiety and pain in lovers' uncertain quarrels.

1308. If a lover were to be blind to the suffering of the lady-love, then the suffering would be in vain.

1309. Just as water in the shade is sweet, so lovers' quarrels become sweet only to people deep-rooted in love.

1310. My heart longs for reunion with him who cares not for my sufferings in the quarrel.

CHAPTER 132—PULAVI NUNUKKAM

1311. Peṇi iyalar ellārum kaṇṇil podu uṇpar naṇṇēṇ paratta!ning mārpu.
1312. Üdi irundēmāt tumminār yāmtammai nīduvāl keṇbak kaṇindu.
1313. Kōṭtuppūc cūḍiṇum kāyum oruttiyaik kāṭṭiya sūḍiṇir eṇru.
1314. Yāriṇum kādalām eṇrēṇā ūdināl yāriṇum yāriṇum eṇru.
1315. Immaip piṭappil piriyalam eṇrēṇāk kaṇṇiṇai nirkon dāṇal.
1316. Ulliṇēṇ eṇrēṇ : maṛṭen maṛandir eṇrēṇnaip pullāl pulattak kaṇal.
1317. Valuttināl tummiṇēṇ āka : alittajutāl yārullit tummiṇir eṇru.
1318. Tummuc ceṛuppa aļudāl numaruļla emmai maṛaittirō eṇru.
1319. Tanṇai uṇarttiṇum kāyum piṭarkkunir innirar ākutir eṇru.
1320. Niṇaittirundu nōkkīṇum kāyum aṇaittunir yārulli nōkkīṇir eṇru.

CHAPTER 132—ON SUBTLETY OF LOVERS'
MISUNDERSTANDING

1311. You yielded yourself to all sorts of women to look at you with their eyes. Therefore I shall not approach your breast.

1312. When I sat away from him, he sneezed knowing that I would bless him, saying "May you live long."

1313. Even if I put on a garland of hill-flowers, my sweetheart will say "You wore this to please some mistress of yours."

1314. When I said my beloved was greater than anybody else, she grew angry and repeatedly asked me "Greater than whom?"

1315. When I said "We shall not separate in this life", her eyes were full of tears meaning that I would separate from her in the next life.

1316. When I said 'I thought of you', she replied "So you forgot me before" and felt displeased.

1317. When I sneezed she blessed me; but she wept and asked me which maiden thought of me when I sneezed.

1318. When I controlled sneezing, she shed fretful tears, and asked whether I tried to conceal the fact that others think of me.

1319. She will quarrel with me even if I fully satisfy her, saying "You will behave thus to every woman."

1320. If I look at her silently and appreciate her beauty, she will ask me querulously, "whom you are thinking of?"

CHAPTER 133—ŪDALUVAKAI

1321. Mai tavaçavarkku āyiqum ūđutal
vallatavar alikkum āru.
“
1322. Ūđalil tōđrum siđutuni nalaļi
vāđiqum pāđu peđum.
1323. Pulattalil puttēnāđu uņđō nilattođu
nīriyain dāppār akattu.
1324. Pulli viđāap pulaviyuļ tōđrumen
ullam uđaikkum pađai.
1325. Tavačilar āyiqum tāmvīlvar meñrol
akařaliq āngou ṙuṭaittu.
1326. Uñaliqum uñđa tařal iñitu : kāmam
puñardaliq ūđal iñitu.
1327. Ūđalil tōđravar veñrār : adumappum
kūđalil kāñap pađum.
1328. Ūđip perukuvam kollō nudalveyarppak :
kūđalil tōđriya uppu.
1329. Ūđuka mapnō oli ilai : yāmirappa
nīđuka mapnō irā.
1330. Ūđutal kāmattiķu iñbam : atarķu iñbam
kūđi tuyangap peřin.

END OF KĀMATTUPPĀL

CHAPTER 133—ON THE PLEASURES OF LOVERS'
MISUNDERSTANDING

1321. Though he is guiltless, false accusations make him more attached.

1322. The little resentment resulting from lover's quarrels yields delight in the end, though it may for the moment seem to cause pain.

1323. Is there any other heaven than the quarrel between lovers whose minds are united even as earth and water?

1324. The weapon that breaks my obstinate heart lies in the quarrel itself.

1325. Though guiltless being denied, there is a pleasure in the embrace of the soft beautiful shoulders of the sweetheart.

1326. Sweeter than eating is the pause in the process. Likewise misunderstanding by lovers affords more joy than union itself.

1327. In a lovers' quarrel, the vanquished becomes the victor ; this is revealed when they reunite.

1328. Am I likely to gain, after a friendly quarrel, the delight now experienced in the union with her moistened forehead ?

1329. May the jewelled lady-love go on quarrelling ; may also the night be long enough to conciliate her !

1330. The delight of love is the lovers' quarrel ; greater delight is the loving reunion.

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